THE Sincere Convert.

DISCOVERING The small number of true BELEEVERS, And the great difficulty of Saving CONVERSION.

Wherein is excellently and plainly opened these choyce and Divine Principles;

Viz.
1. That there is a God, and this God is most glorious.
2. That God made Man in a blessed estate.
3. Mans misery by his Fall.
4. Christ the onely Redeemer by price.
5. That few are saved, and that with difficulty.
6. That Mans perdition is of himselfe.

By THO: SHEPHEARD, sometimes of *Emanuel* Colledge in *Cambridge*.

The fifth Edition, corrected, and much amended by the Author.

Strait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it, Mat. 7.14.

London, Printed by *M. S.* for *J. Sweeting* and are to be sold at the Angell in Popes-head Alley, 1650.

BIBLIOTECA REAL

To the Christian READER.

IN these evill and perrilous times, God hath not left us without some choyce mercies. Our sins abound, and his mercies superabound. The Lord might justly have spoken those wordes of death against us, which of old he did against the Iewes; I have taken away my peace from this people, loving kindnesse and mercies, *which had he pulled from us, we had had cause enough to mourn with* Rachel, *and to refuse comfort; for all our happinesse* lies *wrapt up in* peace, loving kindnesse, *and* mercy. *But God is yet good unto* Israel, *he commands deliverance for* Iacob, *he over-rules all the powers of darknesse, and tells the sons of* Belial (*men of corrupt mindes, and cursed practises*) that they shall proceed no further, *but* that their folly shall be manifest unto all. *He makes all enemies, all Devills, all creatures, to further his own glory, and the good of his peculiar people. When times are naught and dangerous, he saith,* Come my people, enter into thy chambers, and shut thy doores about thee, hide thy selfe as it were for a little moment, till the indignation be over-past. *If troubles threaten life, he saith,* When thou passest through the waters I will be with thee, and through the rivers they shall not over-flow thee,

Psal. 73. 1
Psal. 44. 4
Psal. 76. 10.
2 Tim. 3. 8. 9.
Isa. 26. 20
Isa. 43. 2.

thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flames kindle upon thee, for I am the Lord thy God, &c. *When enemies are incensed, fears and sorrowes multiplyed, he saith,* Feare thou not, for I am with thee, be not dismaied, for I am thy God, I will strengthen thee, I will help thee, yea I will uphold thee with the right hand of my righteousnesse. Behold, all they that were incensed against thee, shall be ashamed, and condemned, they shall be as nothing, and they that strive with thee shall perish. *Such words of comfort and life doth God speak unto his. And among other mercies he stirres up the spirits of his servants to write many precious truths and tractates to further the everlasting good of his beloved ones. If the* bottomlesse pit be open, & smoak rise thence, *to darken the ayre, and obscure the way of the Saints,* Heaven also is opened, *and there are lightnings and voyces to inlighten their spirits and direct their paths. Had ever any age such lightnings as we have? Did ever any speak since Christ and his Apostles, as men now speak? We may truely and safely say of our Divines and writers,* The voice of God, & not of man: *Such abundance of the Spirit hath God powred into some men, that it is not they, but the Spirit of the Father that speaks in them. What infinite cause hath this age to acknowledg the unspeakable mercy of God in affording us such plenty of spirituall Treasures, full of Divine, necessary, & conscien-*

Isa 41.10 11.

Rev. 5. 2. Rev. 11. 19.

searching truths, yea precious soule comforting, & soul-improving truths? such whereby Head, Heart, and Soul-cheating errors are discovered and prevented; such as soundly difference true grace from all seemings & paintings. No time, no Nation exceeds us herein; and shall we that abound in truths be penurious in praises? Consider, Reader, whether spirituall truths be not worthy of the choycest prayses. Every divine truth is one of Gods eternall thoughts, it's heaven-born, and beares the Image of the most high. Truth is the glory of the whole sacred Trinity. Hence the Spirit is called Truth, 1 Iohn 5.6. Christ is called Truth, Ioh. 14.6. and God himselfe is said to be the God of Truth, Deut. 32.4. It is so delightfull to him, that his eyes are ever upon the Truth. Ier. 5.1. and when the only wise God would have men make a purchase, he counsells them to buy the Truth, and is it not good counsell? Is it not a good purchase? Can you bestow your pains, or lay out your money better? If you be dead in sins & trespasses, Truth is the seed of a new life, of a heavenly birth, Iam. 1.18. If you be in any bondage, Truth can make you free, Ioh. 8.32. If compassed about with enemies, Truth can shield thee, Psa. 91.4. If you be full of filthy thoughts & lusts, or any impurities, this Truth can sanctifie you, Ioh. 17.17. If darkness & faintnesse possesse your souls, Truth is lumen expatulum animæ, the light & life of the soul, Psal. 119.105. Let us then advance our thoughts of Truth, & rate it above all sublu-

Ioh 21. 15.16.17

nary

nary things, and buy it though it coſt us all: it is no Simony, *it is not too dear, you cannot overvalue* Truth. *It is ſiſter to the* Peace of God *which paſſeth all underſtanding: See how God himſelfe eſtimates his* Word *and* Truth, Pſal. 138. 2. Thou haſt magnifi'd thy word above all thy Name. *Whatſoever God is known by beſides his* Word, *is beneath his* Word. *Take the whole Creation, which is* Gods Name *in the greateſt letters, it's nothing to his word & truth. Therefore Chriſt tells the Phariſees it is eaſier for heaven & earth to paſſe, then one tittle of the Law to fail. If the leaſt* Jod *or* Tittle *of the* Law, *be prized by God above all the world, let us take heed of undervaluing the great & glorious* Truth *of the* Goſpell, *and ſettle it as a law upon our hearts, that we can never overprize or yeeld ſufficient praiſe for any truth. Men can praiſe God for the bleſſings of the field, the Seas, the womb, and of their ſhops; but where is the man that praiſes God for this bleſſing of bleſſings, for* Truth, *for good* Bookes, *and heavenly* Treatiſes? *Men ſeldom purpoſely lift up their hearts and voyces to heaven to praiſe God for the riches of knowledg beſtowed upon them. In good Books you have mans labour, and Gods* truth; *the tribute of thanks is due for both, that God inables men to ſo great labours, and that he conveys ſuch precious treaſure through ſuch earthen veſſells.* David *thought it his duty to praiſe God for* Truth, Pſal. 143. 2. *and hath left it upon record for our imitation.*

He

He saw such excellency, and found so much sweet gain in Truth, *that he must break out into praises for it.* Reader, *give over thy old wont of slighting & censuring mens labours. Experience hath long since told thee, that no good comes that way. Now learn to turn thy prejudice unto praises, and prove what will be the fruit of honoring & praising God for truths dispensed by his faithfull Servants, Let me tell thee this is a chief way to keep* Truth *still amongst us. If* Truths *be not received* with the love of them, *and God honoured for them, presently* strong delusions *come, &* Truth *must suffer or flye. God hath made good that promise in* Ieremy, *he hath revealed unto us* abundance of peace & truth, *and we through ingratitude have forfeited both. Our peace is shaken, & who can promise himself with* Hezekiah, *there shall be peace & truth in* my days; *Peace may fail thee, but let not* Truth. *Every good Christian may & should say with the good King, there shal be* Truth *in my days. if not* Peace & Truth, *I will so far honour* Truth, *as to receive the* love of it. *I wil hold it fast by faith. hold it forth by practice, praise God daily for it, and venture al in defence of it. So did the Martyrs, whose memory is sweet, & whose reward is great. It is better suffering for truth, then with truth; yet if* truth *must suffer, or can die, better it is to die with* truth, *then out-live it. But that* truth *may live, & we live by* truth, *let us magnify God much for* truth *for his* Word, *and good books that spring thence. Some probably may say, it's enough to praise God for his Word;*

other

other books are not tanti. Wilt thou praise God for the sea, and bee unthankefull for the rivers and springs? Wilt thou lift up thy voyce for the great waters, and be silent for the silver drops and shewres? If the former rain affect thee, be not ungratefull for the latter. God would have men to value his servants, and praise him for their labours.

But they have errours in them.

Be it so, shall wee refuse to praise God for the Flowers of the Corne, because there bee some Weeds in the Garden, and Thistles in the Field? Prejudice not thy selfe, buy, reade, take thy delight; here is a garden without Weeds, a Corne Field without Cockle and Darnell, Thorn or Thistle. Art thou a Sincere Convert? Here are truths sutable, solid, and wholesome, thou mayest feed and feast without feare.

The Author is one of singular piety, inward acquaintance with God, skil'd in the deceits of mens hearts, able to enlighten the darke corners of the little world, and to give satisfaction to staggering spirits. His worke needs not the purple of anothers commendation to adorne it. But because custome, not necessity (for it is Truths prerogative to travell without a passport,) I say, because custome causeth Truth to crave and carry Epistles commendatory; know that the worke is weighty, quick, and spirituall, and if thine eye be single in perusing it, thou shalt finde many precious soule-searching soule-quickning, & soule-enriching truths in it: yea, be so warned and awakned, as that thou canst not but blesse God for the man and matter, unlesse thou beest possest with a dumb Divill.

To conclude, Christian Reader, take heed of unthank-

unthankefulnesse; spirituall mercies should have the quickest and fullest prayses. Such is this worke, thou foresawest it not, thou contributedst nothing to the birth of it; It's a prevening mercy. By it, and other of the same nature, God hath made knowledge to abound, the waters of the Sanctuary are daily encreased, and grown deepe.

Let not the water of the Sanctuary put out the fire of the Sanctuary. If there bee no praise, there is no fire. If thy head bee like a Winters Sunne, full of light, and heart like a Winters earth, without fruit, feare lest thy light end in utter darknesse, and the Tree of knowledge deprive thee of the Tree of life. The Lord grant thou mayest finde such benefit by this worke, as that thy heart may bee ravished with Truth, and raised to praise God to purpose, and made to pray, Lord still send forth thy light and Truth, that they may leade us: So prayes.

Thine in Christ,

W. GREENHIL.

The

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An Introduction to the WORK.

THE knowledge of Divinity is necessary for all sorts of men, both to settle and establish the good, and to convert and fetch in the bad. Gods principles pull downe Satans false principles set up in mens heads, loved and beleeved with mens hearts, and defended by their tongues; whilst strong holds remain unshaken, the Lord Jesus is kept off from conquering of the soul.

Now spirituall Truths are either such as tend to enlarge the understanding, or such as may worke chiefly upon the affections. I passe by (in this knowing Age) the first of these, and (being among a people whose hearts are hard enough) I begin with the latter sort: For the *understanding* although it may literally, yet it never savingly entertaines any truth, until the *affections* bee therewith smitten and wrought upon.

The principall heads insisted upon.

I shall therefore here prosecute the unfolding of these Divine Principles.

First, that there is one most glorious God. 1.

Secondly, that this God made all Mankind at first in *Adam* in a most glorious state. 2.

Thirdly,

3. Thirdly, that all Mankind is *now* fallen from that estate, into a bottomlesse gulph of sinne and misery.

4. Fourthly, that the Lord Jesus Christ is the *only* meanes of Redemption out of this estate.

5. Fifthly, that those that are saved out of this wofull estate by Christ, are *very few*, and these few are saved with much difficulty.

6. Sixthly, that the greatest cause why so many dye, and perish in this estate, is from *themselves*: either

1, By reason of their *bloody ignorance*, they know not their misery: or

2. By reason of their *carnall security*, they feele not, they groane not under their sin and misery,

3. By reason of their *carnall confidence*, they seeke to helpe themselves out of their misery by their owne duties, when they see or feel it: or

4. By reason of their *False Faith*, whereby they catch hold upon, and trust unto the merits of Christ too soone, when they see and feel they cannot help themselves.

Another Book published by Mr. *Thomas Shepheard*; called, *The Sound Beleever*

THE

THE SINCERE CONVERT.

Discovering the small number of true BELEEVERS.

CHAP. I.

That there is a God, and this God is most glorious.

Exod. 33, 18.

I beseech thee shew me thy glory.

THis is the first Divine Truth, and there are these two parts considerable in it.

1. There is a God.

2. That this God is *most glorious.*

The first Principle.

I will begin with the first part, and prove (omitting many Phylosophicall Arguments) that there is a God, *a true God*: and every Nation almost in the world, untill Christs comming, had a severall God. Some worshipped the *Sunne*, some the *Moone*, called by *Ezekiel*, *the Queene of Heaven*, which some made Cakes unto: Some *the whole*

There is a God.

whole Heavens, some worshipped the fire, some the brute beasts, some Baal, and some Moloch. The Romanes (saith Varro) had 300. yeares who imprisoning the light of nature, were driven up to sinne through nature, either to worship Idols of mans invention, as the ignorant: or GOD and Angels in those Idols, as the learned did: but these are all false Gods.

Plin. lib. 1 Nat. Hist.

Rom. 1.

I am now to prove that *there is one true God*, the Being of Beings, or the first Being. Although the proving of this point seemes needlesse, because every man runs with the cry, and saith, *there is a God*; yet few throughly beleeve this point. Many of the children of God, who are best able to know mens hearts, because they *onely* study their hearts, feel this temptation, *Is there a God?* bitterly assaulting them sometimes. The Devill will sometimes undermine, and seeke to blow up the strongest walls and bulwarks. The light of Nature indeed shewes, that there *is* a God; but how many are there, that, by foule sins against their conscience, blow out and extinguish almost all the light of Nature? And hence though they dare not conclude, because they have some light, though dim; yet if they saw their heart, they might see it secretly, suspect, and question, *whether there be a God*: but grant that none questions this truth, yet we that are builders, must not fall to a work, without our maine props and pillars: It may appeare therefore that there is a God, from these grounds.

God the Being of Beings.

Sin blots out the light of Nature.

The first ground to prove a God.

First, *From the workes of God*, Rom. 1. 20. When we see a stately house, although we see not the man that built it, although also we know not the time when it was built, yet will wee conclude that, Surely some Wise Artificer

officer hath been working here: can wee, when we behold the stately theater of Heaven and Earth, conclude other, but that the finger, armes, and wisdome of God hath beene here, although we see not him that is invisible, and although wee know not the time when hee began to build? Every creature in Heaven and Earth is a loud preacher of this truth: Who set those candles, those torches of heaven on the table? who hung out those Lanthornes in heaven to enlighten a darke world? who can make the stature of a man, but one wiser then the stone out of which it is hewne? could any frame a man, but one wiser and greater than man? who taught the Birds to build their neasts, and the Bees to set up and order their Common-wealth? who sends the Sun post from one end of heaven to the other, carrying so many thousand blessings to so many thousands of people and kingdomes? what power of man or Angells can make the least pile of grasse, or put life into the least fly, if once dead? There is therefore a power above all created power, which is *God*.

There is a God.

Secondly, *From the word of God*, There is such a Majesty stirring, and such secrets revealed in the word, that if men will not bee wilfully blind, they cannot but cry out, *the voyce of God, and not the voyce of man*. Hence *Calvin* undertakes to prove the Scripture to be the word of God, by reason, against all Atheists under Heaven. Hast thou not thought sometimes at a Sermon, the Minister hath spoken to none but thee, and that some or other hath told the Minister what thou hast said, what thou hast done, what thou hast thought? now that word which tells thee the thoughts of thy heart, can bee nothing else but the word of an all-seeing God, that searcheth the heart.

The second ground to prove a God.

There is a God.

It is the word of God that quickens the dead.

The third ground to prove a God.

Iohn 3.3.

Again, that word which quickeneth the dead, is certainly Gods word, but the word of *God* ordinarily preached, *quickneth the dead*, it maketh the blind to see, the dumb to speak, the deafe to heare, the lame to walke, those that never felt their sins to load them, to mourne, those that never could pray, to breath out unutterable groanes & sighs for their sins.

Thirdly, *From the children begotten of God*: For we may read in mens foreheads, as soon as ever they are born, the sentence of death; and we may see by mens lives what hellish hearts they have. Now there is a time that some of this monstrous brood of men are quite changed, & made all new: they have new minds, new opinions, new desires, new joyes, new sorrowes, new speeches, new prayers, new lives, and such a difference there is betwixt these and others, that they are hated by others, who loved them well while they loved their sins: and whence came this strange change? Is it from themselves? No, for they hated this new life, and these new men once themselves. Is it because they would be credited thereby? No, it is to bee hated of father, mother, friends, and maligned every where. Is it out of simplicity, or are their braines growne crakie? They were indeed once fooles, and I can prove them all to be *Solomons* fooles: but even simple men have bin knowne to bee more wise for the world, after they have been made new. But lastly, it is now from a slavish feare of hell, which works this alteration? Nothing lesse; they abhor to live like slaves in Bridewell, to doe all for feare of the whip.

The fourth ground to prove a God.

Fourthly, *from Gods Register, or Notary, which is in every man; I mean, the Conscience of man*; which telleth them there is a God; and although they silence it sometimes, yet in time of thunder, or some great plague, as *Pharaoh*, or at the day of death,

death, then they are meere Gods Tribunall, when they acknowledge him clearly. The fearfull terrors of conscience prove this, which like a Bailiffe arrests men for their debts; *Ergo*, there is some Creditor to set it on; sometimes like a hangman it torments men, *Ergo*, there is some strange Judge that gave it that command. Whence arise these dreadfull terrours in men? Of *themselves*? No surely, all desire to be in peace, and so to live and sleepe in a whole skin. Comes it from *Melancholy*? No, for *Melancholy* comes on by degrees; these terrors of conscience surprise the soule suddenly at a Sermon, suddenly after the Commission of some secret soule sinne. Again, Melancholy sadnesse may be cured by Physick; but many Physitians have given such men over to other Physitians. Melancholly sadnesse may be born, *but a wounded spirit who can bear?* Thus you see that *there is a God.* There is a God.

Object. *Who ever saw God*, that every one is thus bold to affirme that there is a God? *Object.*

Answ. Indeed his face never was seen by mortall man; but his back parts have been seen, are seen, and may be seene by all the world, as hath been proved. *Answ.*

Object. All things are brought to passe by second causes. *Object.*

Answ. 1. What though? Is there no Master in the House, because the Servants doe all the worke? This great God maintains state by doing all by the creatures subjection; yet sometimes wee may erre not in beholding some speciall peeces of his administration. Here is the finger of God. *Answ.* 1

2. What though there bee such confusion in the world, as that shillings stand for pence, and counters stand for pounds, the best men are bought and sold at a low rate, and worst men prized and preferred; yet if we had eyes to see and conceive, *Answ.* 2

There is a God.

we should see an harmony in this discord of things. God is now like a wise Carpenter, but hewing out his worke. There is a lumber and confusion seemingly among us, let us stay till the day of judgement, and then we shall see infinite wisedome in fitting all this for his owne glory, and for the good of his people.

Object. *Object.* But if there be a God, why heares hee not his peoples Prayers? Why doth he forget them when they have most need of him?

Answ. I answer; *Noah's Dove* returns not presently with an Olive-branch of peace in his mouth. Prayer sometime that speed well, return not presently, for want of company enough to fetch away that abundance of mercy which God hath to give. The Lord ever gives them their asking in money or money-worth, in the same thing or a better. The Lord ever gives his importunate beggers their desires, either in pence by little and little, or by pounds; long he is many times before hee gives, but payeth them well for their waiting.

Use. 1. This is a use of *reproof to all Atheists*, either in *opinion* or *practice*.

A discovery of Atheism. First, In *opinion*; such as either conclude, or suspect there is no God. O blasphemous thoughts! Are there any such men? Men! nay beasts, nay Devills, nay worse then Devills, for they *believe and tremble*. Yet *the foole hath said in his heart, there is no God*, Psal. 14. Men that have little heads, little knowledge, without hearts, as scholars sometimes of weake braines, being guided onely by their bookes, seeing how things come by second causes, yet cannot raise their dull thoughts to the beholding of a first cause. Great Politicions are like children, alway standing on their heads, and shaking their heels against heaven; these thinke

religion

religion to be but a peece of policie, to keep People in awe: prophane Persons desiring to goe on in sinne, without any rub or check for sin, blow out all the light of nature, wishing there were no God to punish, and therefore willing to suspect and scruple that not to be which indeed is. Those also that have sinned secretly, though not openly against nature, or the light of conscience: God smites men for incest Sodomy, self-pollution, with dismall, blindnesse. Those also that are notorious worldlings, that looke no higher then their barns, no further than their shops: the world is a pearle in their eye; they cannot see a God. There is a God.

Lastly, I suspect those men that never found out this thiefe, this sinne, that was bred and borne with them, nor saw it in their owne hearts, but there it lyes still in some darke corner of their soules, to cut their throates: these kinde of men sometime suspect that there is no God. Oh this is a grievous sinne; for if no God, no Heaven, no Hell, no Martyrs, no Prophets, no Scriptures, Christ was then a horrible lyer, and an Impostor. Other sins wrong and grieve God, and wound him, but this sin stabs the very heart of God, it strikes at the life, and is (as much as lyes in sinfull man) the death of God: for it saith, *There is no God.* If no God, no heaven nor hell.

Secondly, This reproveth Atheists *in practice*, which say there is a God, and question it not, but in works they deny him. He that plucks the King from his Throne, is as vile as hee that saith, hee is no King. These men are almost as bad as Atheists in opinion. And of such dust-heapes we may finde in every corner, that in their practise deny God, men that set up other gods in Gods room, their *wealth*, their *honour*, their *pleasure*, their *backs* and *bellies* to be their gods: men that make bold A second reproof to Atheists.

There is a God.

to doe that againſt this true God, which Idolaters dare not doe againſt their Idoll gods, and that is, continually to wrong this God; Men that ſeeke not for all they want by prayer, nor return all back again to God by praiſe.

Uſe, 2.

A ſecond uſe is, *for Exhortation.* Oh labour to ſee and behold this God.

Is there a God, and wilt thou not give him a good looke? Oh paſſe by all the rivers, till thou come to the ſpring-head; wade through all creatures, untill thou art drowned, plunged, and ſwallowed up with God. When thou ſeeſt the Heavens ſay, Where is that great Builder that made this? When thou hear-eſt of mutations of Kingdomes, ſay, Where is the Lord of Hoſts, the great Captain of theſe Armies? When thou taſteſt ſweetneſſe in the creature, or in Gods Ordinances, ſay, Where is ſweetnes it ſelfe, beauty it ſelfe? Where is the Sea of theſe drops, the Sun of theſe beams? Oh that men ſaw this God; it's heaven to behold him: thou art then in a corner of Hell, that canſt not, doſt not ſee him, and yet what is leſſe known than God? Mee thinks when men heare there is a God about them, they ſhould lye groveling in the duſt, becauſe of his glory: If men did ſee him, they would ſpeake of him; Who ſpeakes of God? Nay, men cannot ſpeake to God; but as beggars have learned to cant, ſo many a man to pray. Oh men ſee not God in prayer, therefore they cannot ſpeake to God by prayer. Men ſin, and God frownes, (which makes the Devills to quake) yet mens hearts ſhake not, becauſe they ſee him not.

Uſe. 3. Make choyce of God for thy God.

Uſe 3. Oh make choyce of this God as thy God. What though there be a God, if it be not thy God, what art thou the better? Downe with all thy Idoll gods, and ſet up this God. If there bee any creature that

that ever did thee any good, that God set not a work for thy good, love that, thinke on that as thy *God*. If there bee any thing that can give thee any succour on thy death-bed, or when thou art departed from this world, take that to bee thy *God*. Thou mightest have beene born in *India* and never have heard of this true God, but worshipped the Devill for thy God: Oh therefore make choyce of him alone to bee thy God; give away thy selfe wholly and for ever to him, and he will give away his whole selfe everlastingly unto thee. Seeke him weeping, and thou shalt finde him. Binde thy selfe by the strongest oathes and bonds in Covenant to bee his, and hee will enter into covenant with thee, and so be thine, *Ier.* 50. 3. 4. 5.

There is a glorious God.

Vse 4.

The fourth use is, an use of *comfort* to them that forsake all for this God: thou hast not lost all for nought, thou hast not cast away substance for shadowes, but shadowes for somewhat. *Prov.* 8. 18 When all comfort is gone, there is a *God* to comfort thee. When thou hast no rest here, there is a God to rest in: when thou art dead, he can quicken thee; when thou art weak, hee is strong; and when friends are gone, he will be a sure one to thee.

Thus much of the first part of this doctrine, or divine Truth, that *there is a God*: Now it followeth to shew you that this God is a *most glorious God*, and that in foure things he is glorious.

1. *In his* ESSENCE.
2. *In his* ATTRIBVTES.
3. *In his* PERSONS.
4. *In his* WORKES.

1. Hee is Glorious in his *Essence*. Now what this Glory is, no man or Angel hath, doth, or ever shall know; their cockle-shell can never comprehend this Sea; he must have the wisedom of God, and so be a God

1. Gods Essence.

There is a glorious God.

God, that comprehendeth the Essence of God: but though it cannot bee comprehended what it is, yet it may beapprehended, that it is incomprehensible and glorious; which makes his glory to be more admired, as we admire the lustre of the Sun the more, in that it is so great we cannot behold it.

2. Gods attributes

2. *God is glorious in his Attributes*, which are those divine perfections whereby he makes himself known unto us. Which Attributes are not qualities in God, but natures. Gods *wisedome* is God Himselfe, and Gods *Power* is God himselfe, *&c.* Neither are they divers things in God, but they are divers onely in regard of our understanding, and in regard of their different effects, on different objects. God punishing the wicked, is the justice of God; God compassionating the miserable is the mercy of God. Now the Attributes of God, omitting curious divisions, are these:

An explanation of Gods attributes.

1. A spiritual God.

1. He is *a Spirit*, or a spirituall God, *Iohn* 4.24. therefore abhors all worship, and all duties performed without the influence of the Spirit, as to confesse thy sinnes without shame or sorrow, and to say the Lords Prayer without understanding, to heare the VVord that thou mayest onely know more, and not that thou mayst bee affected more; Oh these carcasses of holy duties are most odious sacrifices before God.

2. A living God.

2. He is *a living God*, whereby he liveth of himselfe, and gives life to all other things. Away then with thy dead heart to this principle of life to quicken thee, that this Almighty power may pluck thee out of thy Sepulchre, unloose thy grave-clothes, that thou mayest live.

3. An infinite God.

3. He is an *infinite God*, whereby he is without limits of being, 2 *Chron.* 6. 18. Horrible then in the least sinne that strikes an infinite great God, and lamentable

mentable is the estate of all those with whom this God is angry: thou hast infinite goodnesse to forsake thee, and infinite power & wrath to set against thee.

There is a glorious God.

4. Hee is an *Eternall God*, without beginning or end of being, *Psal.* 80. 1. Great therefore is the folly of those men that preferre a little short pleasure before this eternall God, that like *Esau* sell away an everlasting inheritance for a little pottage, for a base lust and the pleasure of it.

4. An Eternall

5. He is an *All-sufficient God*, Gen. 17. 1. What lack you therefore, you that would faine have this God, and the love of this God, but you are loath to take the pains to find him, or to be at cost to purchase him with the losse of all? Here's infinite, eternal, present goodnesse, grace, glory, and mercy to be found in this God. Why post you from mountaine to hill, why spend you your money, your *thoughts, time, indeed yours*, on things that satisfy not? Here is thy resting place. Thy cloathes may warme thee, but they cannot feed thee; thy meat may feed thee, but cannot heale thee; thy Physick may heale thee, but cannot maintaine thee; thy money maintaine thee, but cannot comfort thee, when distresses of conscience, and anguish of heart come upon thee; this God is joy in sadnesse, light in darknesse, life in death, Heaven in Hell. Here is all thine eye ever saw, thine heart ever desired, thy tongue ever asked, thy minde ever conceived. Here is all light in this Sun, & all water in this Sea, out of whom as out of a Chrystall fountain, thou shalt drinke downe all the refined sweetnesse of all creatures in Heaven and Earth for ever and ever. All the world is now seeking and trying out themselves for rest, here only it can be found.

5. An All sufficient God.

God is joy in sadnesse.

6. He is an *omnipotent God*, whereby he can do what

There is a glorious God, &c.

what ever he will: yeeld therefore, and ſtand not out in the ſinfull or ſubtile cloſe maintenance of any one ſinne againſt this God ſo powerfull, who can cruſh thee at his pleaſure.

6. An omnipotent God.

7. An All ſeeing God.

7. He is an *all-ſeeing God*: He knowes what poſſibly can be or may bee knowne: approve thy ſelfe therefore to this God onely in all thy wayes. It's no matter what men ſay, cenſure or thinke of thee. It's no matter what thy fellow actors on this ſtage of the world imagine. God is the great Spectator that beholds thee in every place: God is thy Spy, and takes compleat notice of all the actions of thy life; and they are in print in heaven, which that great Spectator and Judge will open at the great day, and reade aloud in the eares of all the world. Feare to ſin therefore in ſecret, unleſſe thou canſt finde out ſome dark hole where the eye of God cannot diſcerne thee. Mourn for thy ſecret neglect of holy duties, mourne for thy ſecret hypocriſie, whoredome, prophaneneſſe, and with ſhame in thy face come before this God for pardon and mercy. Admire and wonder at his patience, that having ſeen thee, hath not damned thee.

8 A true God.

8. He is *a true God*; whereby hee meanes to doe as hee ſaith. Let every childe of God therefore know to his comfort, that what ever he hath under a *promiſe*, ſhall one day bee all made good: and let all wicked men know, whatever threatning God hath denounced, whatever arrowes are in the bow-ſtring, will one day flye, and hit, and ſtrike deep, and the longer the Lord is a drawing, the deeper wound will Gods arrow (that is, Gods *threatning*) make.

9. An holy God.

9. He is *an holy God*: Be not aſhamed therefore of holineſſe, which if it aſcend above the common ſtraine of honeſty, the blinde and mad world accounts it madneſſe.

If

If the righteous, that is, those that bee most holy, *scarcely saved, where shall the ungodly and sinner appeare?* 1 *Pet.* 4. 18. Where? Not before Saints nor Angels, for holinesse is their trade; Not before the face of the Man Christ Jesus, for holinesse was his *meat and drinke*; Not before the face of the blessed God, for holinesse is his Nature; Not in heaven, for no uncleane thing crawles there; they shall never see God, Christ, Saints, Angells, or Heaven to their comfort, that are not holy: weare therefore that as thy crown now, which will be thy glory in heaven, and if this be *to be vile*, be more vile.

There is a glorious God.

10. He is a *just and mercifull God*, just in himselfe, and so will punish all sinne: mercifull in the face of Christ. and so will punish no sinne, having already born our punishment for them. A just God against a hard-hearted sinner, a mercifull God towards an humble sinner, God is not all Mercy, no Justice, nor all Justice, and no Mercy. Submit to him, his mercy embraceth thee. Resist him, his justice pursues thee. When a childe of God is humbled indeed, commonly he makes God a hard-hearted cruell God, loath to help; and saith, Can such a sinner be pardoned? A wicked man that was never humbled, makes God a God of clouts, one that (howsoever hee speakes heavy wordes, yet hee is a mercifull God, and) will not doe as hee saith, and hee findes it no difficult worke to beleeve the greatest sinne may bee pardoned: conceive therefore of him as you have heard.

10. A just & mercifull God.

Thirdly, *God* is glorious in his *Persons*, which are three, *Father* begetting, *Sonne* begotten, and the *holy Ghost* the third person proceeding.

3. God is glorious in his Persons.

Here the *Father* is called *the Father of glory*, *Ephes.* 1. Christ is called *the Lord of glory*, 1 *Cor.* 2. and the Spirit is called *the Spirit of glory*, 1 *Pet.* 4.

There is a glorious God.

4. the Father is glorious in his great work of *Election*; the Son is glorious in his great worke of *redemption*; the holy Ghost is glorious in his work of *application*; the Father is glorious in chusing the house, the Son is glorious in buying the House, the Spirit is glorious in dwelling in the House, that is, the heart of a poore lost sinner.

4. God is glorious in his workes.

4. He is glorious in his *workes*, in his works of *Creation*, and in his workes of *Providence* and *government*: wonder therefore that he should vouchsafe to looke upon such wormes, such dunghills, such Lepers as we are, to provide, protect, to slay his Son, to call, to strive, to wait, to give away himselfe and all that hee is worth, unto us; O feare this God when you come before him. People come before God in prayer, as before their fellowes, or as before an Idoll. People tremble not at his voyce in the word. A King or Monarch will be served in State, yet how rudely, how slovenly do men goe about every holy duty? Thus much of the first principall head, *That there is one most glorious God.*

The end of the first Principle.

Now we are to proceed to the second.

CHAP. II.

That this God made all mankinde at first in a most glorious and happy estate, like unto himself.

The second Principle *Doct.* 1,

FOr the opening of which assertion I have chosen this Text, *Eccles.* 7. 29, *God made man righteous*; which clearly demonstrates.

That God made all mankinde at first in *Adam*, in a most glorious, happy, and righteous estate; Man when hee came first out of Gods Mint, shined most glorious.

There is a marvellous glory in all creatures (the servants and hoshold-stuff of man) therefore there was

was a greater glory in man himself, the end of them. God calleth a Parliament, and gathers a Counsell when man was to bee made; and said, *Come, let us make man in our owne image*; as though all the wisdome of the Trinity should bee seen in the creation of man.

Man made in a blessed estate.

VVherein did the glory or blessednesse of man appeare?

The creatures, mans Servants.

In the impression of Gods Image upon him, Gen. 1. 26. Can there bee any greater glory for a *Joseph*, for a subject, than to be like his Prince?

Object.

VVhat was the Image of God?

Answ.

The Scholmen and Fathers have many curious (yet some necessary) though difficult questions about this. I will omit all theirs, and tell you onely what is the Apostles judgement, *Col.* 3. 20. out of which this generall description of Gods image may bee thus gathered; "It is mans perfection "of holinesse, resembling Gods admirable holi-"nesse, whereby onely man pleaseth God.

Object.

Answ.

Eph. 4. 23

The Image of God in man.

For, all other inferiour creatures did carry the marks and footsteps of Gods *Power, Wisedome, goodnesse*, whereby all these attributes were seen.

One of the most perfect Attributes, his *Holinesse*, hee would have men onely appeare *in*, and bee made manifest by *man*, his best inferiour creature, as a Kings wisdome and bounty appeares in managing the affaires of all his Kingdome; but his Royall, Princely, and most eminent perfections appeare in the face and disposition of his Sonne, next under him. But more particularly this Image of God appeared in these four particulars.

1. In mans *Understanding*: this was like unto Gods. Now *Gods Image* here chiefly consisted in this particular, *viz.* As God saw himselfe, and beheld

1. In mans understanding.

Man made in a blessed estate.

held his owne infinite endlesse glory and excellency; so man was privy to Gods excellency, and saw God most gloriously; as *Moses*, though a sinfull man, saw him face to face, much more *Adam*, a perfect man; God loving man, could doe no lesse then reveale himselfe to man. 2. In his Affections: the Image of God chiefly appeared in two things:

2. In mans affections.

First, as God seeing himselfe, loved himselfe: so *Adam* seeing God, loved this God more than the World, more than himselfe; as Iron put into the fire, seemes to be nothing but fire: so *Adam* being beloved of God, was turned into a lump of love, to love God again.

Prov. 8.

Secondly, As God delighted in himselfe: so did *Adam* delight in God, tooke sweet repose in the bosome of God. Me thinks I see *Adam* wrapt up in continuall extasies in having this God.

3. In mans will.

3. In his will: the Image of God chiefly appeared in two things:

First, As God onely willed himselfe, as his last end: so did *Adam* will God, as his last end, not as man doth now.

Secondly, as God willed nothing but good; so did *Adam* will nothing (though not immutably) but good, for Gods will was *his*.

4. In mans life.

4. In *his life* Gods Image did appeare thus: that even as God, if hee had assumed mans nature, would have lived outwardly; so did *Adam*: for God would have lived according to his owne will, law, and rule: so did *Adam*, *Adams* body was the Lanthorne through which Holinesse like a lamp burning in his heart, shined; this was Gods Image, by meanes of which (as it is said in the description) hee pleas'd God; similitude being the ground of love: and hence God did most dearly love him, and highly honour him to bee Lord over all creatures, no

evil

evill (continuing in that estate) could hurt him; here was no sorrow, no sicknesse, no teares, no fears, no death, no hell, nor ever should have been, if there he had stood.

Man made in a blessed estate.

Object. How was this estate ours?

Answ. As Christs righteousnesse is a *Beleevers* by imputation, though hee never performed it himselfe: so *Adams* righteousnesse and Image was imputed to us, and accounted ours; for *Adam* received our stock or Patrimony to keep it for us, and to convey it to us. Hence he proving Bankrupt, we lost it. But wee had it in his hands, as an *Orphan* may have a great estate left him, though he never receive one penny of it from him that was his *Guardian*, that should have kept it for him, and conveighed it to him.

Use 1. The nature of sinne.

Here see the horrible nature of sinne, that plucks man downe by the eares from his throne, from his perfection, though never so great. *Adam* might have pleaded for himselfe, and have said: Although I have sinned, yet it is but one and the first fault. Lord, behold I am thy first born: Oh pitie my poor posterity, who are for ever undone, if thou forgivest not. Yet see, one sin weighs him downe, and all his posterity (as we shall hear) into eternall ruine.

Use 2. God may curse a man if he keep not the law.

Hence learne how justly God may require perfect obedience to all the Law, of every man, and curse him if he cannot perform it; because man was at first made in such a glorious estate, wherein hee had power given him to *please God perfectly*: God may therefore require this debt of perfect obedience. Now man is broke and in prison, in hell must he lye for ever if he cannot pay Justice every farthing, because God trusted him with a stock, which if he had well improved, he might have paid all.

Use 3. Man hath cause to lament.

See what cause every man hath to lament his miserable

Man made in a blessed estate.

rable estate he is now fallen into. For beggars children to live Vagrants and poore, is not so lamentable as for a great Princes children to become such; one never in favour with the Prince, grieves not as he doth that was once in favour, but now cast out. Man is now rejected of God, that was beloved of God; hee is now a runagate up & downe the earth, that was once a Prince and Lord of all the world. This is one aggravation of the damneds sorrowes; Oh the hopes, the meanes, the mercies that once I had! Can these, doe these lament for the losse of their bare hopes and *common* mercies? Lord, what hearts then have men that cannot, doe not, that will not lament the losse of such *speciall high favours* now gone, which once they had? It is said, that those that saw the glory of the first Temple, wept, when they saw the glory of the second, and how inferiour it was to the first. You that either have the Temple of God begun to bee repaired in you, or not begun at all, Oh think of the Temple burnt, the glory of God now vanished and lost.

Man before his fall was a Prince & Lord over the World,

Use. 4. Comfort to Gods People.

This speakes comfort to all Gods people. If all *Adams* posterity were perfectly righteous in him, then thou that art of the blood Royall, & in Christ, art perfectly righteous in him much more; in as much as the righteousnesse of the second *Adam* exceeds the first, so art thou more happy, more holy in the second *Adam*, than ever the first in himselfe was; hee might lose all his righteousnesse, but the second *Adam* cannot, hath not; so that if Christ may be damned, then thou mayest, else not.

Use. 5. A threefold reprehension.

This likewise reproveth three sorts of people.

1. Such as are ashamed of holinesse, Lord, what times are we fallen into now? The Image of God, which was once mens glory, is now their shame; and sin, which is mens shame, is now their glory.

The

The world hath raiſed up many falſe reports of holy courſes, calling it folly and preciſeneſſe, pride, hypocriſy, and that whatſoever ſhews men may make, they are as bad as the worſt, if their ſinnes were writ in their foreheads. Hence it commeth to paſſe, that many a man who is almoſt perſwaded to be *a new man*, and to turne over a new leafe, dares not, will not, for ſhame of the world, enter upon religious courſes. What will they think of me then (ſaith he?) men are aſhamed to refuſe to drink healths, and hence maintaine them lawfull: Our gallants are aſhamed to ſtay a mile behind the faſhion: hence they will defend open and naked breaſts, and ſtrange apparrell as things comely; O time-ſervers! that have ſome *conſcience* to deſire to be honeſt, and to be reputed ſo, yet conform themſelves to all *companies*; if they heare others ſweare, they are aſhamed to reprove them; they are aſhamed to enter the liſts of holy diſcourſe in bad company, and they will pretend diſcretion, and wee muſt not caſt pearles before ſwine; but the bottome of the buſineſſe is, they are aſhamed to bee holy. O fearfull! Is it a ſhame to be like God? O ſinfull wretches! It's a credit to bee any thing but religious, and with *many*, religion is a ſhame. I wonder with what face thou dareſt pray, or with what looke thou wilt behold the Lord of glory, at the laſt day, who art aſhamed of him now, that will bee admired of all men, Angells and Devills then? Doeſt thou looke for wages from Chriſt, and art aſhamed to own Chriſt, or to weare his Livery?

Man made in a bleſſed eſtate.

Men for ſhame of the world, are afraid to enter upon religious courſes.

2. It reproves them that hate holineſſe which is more then to be aſhamed of it.

3. It reproves them that content themſelves with a certaine meaſure of holineſſe, Perfect holineſſe

Man made in a blessed estate.

was *Adams* Image whereby *he pleased God*, and shall a little holinesse content thee?

Now there are these three sorts of them.

Men that content themselves with a certaine measure of holines & goe no further.

1. The *Formalist*, who contents himselfe with some holinesse, as much as will credit him.

The form and name of Religion is *honor*, honour sometimes; but the power and practise of it is *onus*, a burden; hence men take up the first, and shake of the second. And indeed the greatest part take up this course, if they have no goodnesse, they should bee the shame, scorn, and table-talk of the times; therefore every man will for his honours sake have this *form*. Now this form is according to the mould wherein hee is cast: if this acquaintance be but civill, he will bee like them; if they be more exact, as *to pray, read, conferre*, hee will not stay one inch behind them. If to be better then his companions, to beare the bell before them will credit him, hee will be so what ever it cost him; but yet hee never will be so exact in his course as to be hated for it, unlesse hee perceives the hatred hee contracts from some men shall bee recompenced with the more love and credit by other men. He disguiseth himselfe according to the places or company hee comes into. King *Joash* was a good man so long as *Jehojadah* the Priest lived. If a little Religion will serve to credit men, that shall serve for that time; if more in another place, you shall then have them commending good men, good Sermons, good books, and drop forth two or three good sentences; what will they thinke of him then? they cover themselves over with these Fig-leaves of common honesty to cover their nakednesse; they bait all their courses over with *honesty*, that they may catch, for they fish onely for credit. One may trap these people thus:

Formall men conforme to the company they keep.

Follow

Follow them in their private houſes, there is *worldlineſſe*, *paſſion*, *looſeneſſe*; and to their private chambers, there they ordinarily neglect or ſhuffle over duties to their private vaine thoughts. In this Tyring-houſe you ſhall then ſee theſe *ſtage-players*, their ſhop windowes are ſhut, here no honeſty is to be ſeene ſcarce, becauſe their gaine, their reſpect comes not in at this doore where none beholds them, let either Miniſter or any faithfull friend ſearch, try, diſcover, accuſe and condemne theſe men as rotten (though guilded) poſts as unſound hollow hearted wretches, their hearts will ſwell like toads, and hiſſe like ſnakes, and bark like dogges againſt them that thus cenſure them, becauſe they rob them of their god they ſerved, their gain is gone.

Man made in a bleſſed eſtate.

The Formaliſts ſhuffling in Gods duties.

2. *The guilty ſelfe-condemned ſinner*, that goes further then the Formaliſt, and contents himſelfe with ſo much holineſſe as will quiet him, and hence all the heathen have had ſome religion, becauſe they had ſome conſcience to trouble them. This man, if hee hath lived in foul ſins, and begins to be wrackt and troubled for them, he will then confeſſe and forſake thoſe roaring ſins; but how? As a dogge doth his meat, not becauſe hee hates his carrion, but becauſe hee feares the cudgell; he performes holy duties, not becauſe hee will uſe them, but becauſe he muſt uſe them, there is no quiet elſe. If *Conſcience* be ſtill, he omits duties: If *Conſcience* cry and ſtir, he falls to duties and ſo hath his good mood, as *conſcience* hath his fits. They boaſt and crow over hypocrits, becauſe the holineſs they have is not a bare ſhew; No, but it is to ſtop thy *Conſcience*, and onely to quiet the clamours of that. Thou doſt bribe, and ſo quiet (the Bailiffe) thy *Conſcience*, by thy *praying*, *hearing*, and *ſorrowing*,

Rom. 12.

Many men leave their ſins for feare of the puniſhment, not becauſe they hate their ſins.

Man made in a blessed estate.

III.

Ezek. 3. 33 10.

rowing, but GOD thy Judge hath heavy things to lay to thy charge, before whom thou shalt shortly with dread appeare.

Many men labour for just so much honesse as will save them.

3. *The pining and devout hypocrite*, that being pursued with the feare of hell, goes further, and labours for just so much holinesse as will save him onely and carry him to heaven at last. Hence the young man in the *Gospel* came with that great question to Christ, which many unsound hearts come with to Ministers now, *What hee should do to inherite eternall life.* These people set up such a man in their thoughts to be a very honest man, and one doubtlesse that shall be saved, and hence they will take him to be their Copie and Samplar, and labour to doe as hee doth, and to live just as he lives, and to hold opinions as he holds, and so hope to be saved. They will aske very inquisitively. *What is the least measure of grace*, and *the least grain of faith*, and the best Sermons are not such as humble them most, but such as flatter them, best; wherein they may heare how well good desires are accepted of by God; which if they heare to be of that vertue to save them, *God* shall be served *onely* with good desires, and the Devill *in their actions* all their life time.

Many men would have holinesse not to honour Christ, but to bear their charges to heaven.

Thus they make any thing serve for God; they labour not after so much holinesse as will honour Christ, but after just so much as will beare their charges to heaven, and save themselves. For this is one of the greatest differences betwixt a childe of God and an hypocrite. In their obedience, the one takes up dnties out of love to Christ, to have him, and hence he mournes daily, because Christ is no greater gainer by him: the other out of love to himselfe, meerely to save his owne soul; and hence he mourns for his sins, because they may damn him.

Remember

Remember that place therefore, 1 *Cor.* 15. *ult.*

Lastly, labour to get this Image of GOD renewed againe. Honest men will labour to pay their debts: this is *Gods debt*. How doe men labour to be in the fashion? better to be out of the world than out of the fashion. Angels fashion, and it will be in fashion one day, when the *Lord Jesus* shall appear. Then if thou hast the superscription, and Image of the Devill, and not the Image of God upon thee, God and Christ will never owne thee at that day. Labour therefore to have *Gods Image* restored again, and Satans washt out, seeke not, as many doe, to purchase such and such a grace first: But,

Man made in a blessed estate.

Answ. 6 Gods Image must bee renewed. To bee like God is the fashion of heaven. & Angels

1. Labour to mortifie and subdue that sin which is opposite in thine heart to that grace. First, *put off the old man*, and then *put on the new*, *Eph.* 4.

How to gaine the Image of God.

I.

2. Labour for a melting, tender heart for the least sinne. Gold is then onely fit to receive the impression, when it is tender and is melted; when thine heart is heated therefore at a Sermon, cry out, Lord now strike, now Imprint thine Image upon me.

II.

Rom. 6 7

3. Labour to see the Lord Jesus in his glory. For as wicked men looking upon the evill example of great ones in the world, that will beare them out, grow like them in villany: so the very beholding the *glorious grace in Christ*, this great *Lord of glory* transformeth men into his Image, 2 *Cor.* 3, 17. 18. As the glasse set full against the Sun, receives not onely the beams, as all other darke bodies doe, but the Image of the Sunne: So the understanding with open face beholding Christ, is turned into the Image and likenesse of Christ. Men now adayes looke onely to the best mens lives, and see how they walk, and rest here;

III.

Man made in a blessed estate.

O looke higher to this blessed face of God in Christ, as thine owne. As the application of the seale to the wax, imprints the Image; so to view the grace of Christ, as *all* thine, imprints the same Image strongly on the soule. I come now to the third principall Head in order, which I shall insist upon out of *Rom.* 3. 23. *All have sinned, and are deprived of the glory of God.*

CHAP. III.

That all mankinde is fallen by sinne from that glorious estate hee was made in, into a most wofull and miserable condition.

The third Principle Mans misery by his fall.

THe Devill abusing the Serpent, and man abusing his owne free-will, overthrew *Adam*, and in him all his posterity by sin, *Gen.* 3. 1. 2. 3. *&* 6.

Now mans misery appeares in these two things.

1. His misery in regard of sinne.
2. His misery in regard of the consequences of sinne.

Mans misery in regard of sinne.

1. His misery in regard of sinne, appeares in these particulars:

1. Every man living is borne guilty of *Adams* sin. Now the justice and equity of God, in laying this sin to every mans charge, though none of *Adams* posterity personally committed it, appeares thus: First, if *Adam* standing, all mankind had stood; then it is equall, that he *falling*, all his Posterity should fall. All our estates were ventured in this ship: therefore if we should have been partakers of his gains, if he had continued safe, it's fit we should be partakers of his losse too.

2. Men were all in Adam as a whole Country in a Parliament.

But secondly, wee are all in *Adam*, as a whole Countrey in a Parliament-man, the whole Country doth what he doth. And although we made no particular choice of *Adam* to stand for us, yet the Lord made

made it for us; who being goodneſſe it ſelfe, beares more good will to man, than hee can or could beare to himſelfe; and being Wiſdome it ſelfe, made the wiſeſt choyce, and tooke the wiſeſt courſe for the good of man: For this made moſt for mens ſafety and quiet; for if hee had ſtood, all feare of loſing our happy eſtate had vaniſhed; whereas if every man had beene left to ſtand or fall for himſelfe, a man would ever have been in feare of falling.

Mans miſery by his fall.

And again, this was the ſure way to have all mens ſtates preſerved; for having the charge of the eſtates of all men that ever ſhould be in the world, he was the more preſſed to looke the more about him, and ſo to bee more watchfull, that hee be not robbed, and ſo undoe and procure the curſes of ſo many thouſands againſt him, *Adam* was the head of mankind, and all mankind naturally are members of that head: and if the head invent and plot treaſon, and the head practiſe treaſon againſt the King or State, the whole body is fouhd guilty, and the whole body muſt needs ſuffer. *Adam* was the poyſoned root and ciſtern of all mankinde; now the branches and ſtreames being in the root and ſpring *originally*, they therefore are tainted with the ſame poyſoned principles. If theſe things ſatisfie not, God hath a day comming wherein he will reveale his owne righteous proceedings before Men and Angels, *Rom.* 2. 4.

Adam head of mankind

Oh that men would conſider this ſinne, and that the conſideration of it could humble Peoples hearts! If any mourn for ſin, it is for the moſt part for other actuall ſins, few for this ſin that firſt made the breach, and began the controverſie betwixt God and Man. Next unto the ſin againſt the *holy Ghoſt*, and contempt of the Goſpel, this is the greateſt ſin that cryeth lowdeſt in Gods eares for vengeance,

Uſe.

The horrible nature of the firſt ſin.

day

Mans misery by his fall.

day and night, against a world of men. For now mens sinnes are against God in their base and low estates; but this sinne was committed against *Jehovah*, when man was at the top of his preferment. Rebellion of a Traytor on a dunghill, is not so great as of a favourite in Court. Little sins against light, are made horrible: no sin by any man committed, was ever against so much light as *Adam* had. This sinne was the first that ever displeased *God*. Drunkennesse deprives God of the glory of *Sobriety*; whoring, of *Chastity*; but this sin darkens the very Sun, defaces all the Image of God, the glory of man, and the glory of God in man; this is the first sin that ever did thee a mischiefe. This sin like a great Captain, hath gathered together all those troops and swarms of sinnes that now take hold upon thee. Thanke this sinne for an hard heart thou so much complainest of; thanke this sin for that hellish darkenesse that overspreads thee. This hath raised Satan, Death, Judgment, Hell, and Heaven against thee.

The sinne of *Adam* defaced all the Image of God.

The hainousnesse of *Adams* sinne.

O consider those fearfull sins that that are packt up in this one evill.

1. Apostasie.

1. Fearfull *Apostacie* from God like a Devill.

2. Rebellion.

2. Horrible *Rebellion* against God in joyning sides with the Devill, and taking Gods greatest enemies part against God.

3. Unbeliefe.

3. Wofull *Unbeliefe*, in suspecting Gods threats to be true.

4. Blasphemy.

4. Fearfull *Blasphemy* in conceiving the Devill (Gods enemy and mans murderer) to be more true in his temptations, than God in his threatning.

5. Pride

5. *Horrible Pride*, in thinking to make this sin of eating the forbidden fruit, to be a step and a staire to rise higher, and to be like God himselfe.

6. Contempt of God.

6. *Fearfull contempt of God*, making bold to rush

rush upon the sword of the threatning secretly, not fearing the plague denounced.

7. Horrible *Unthankefulnesse*, when *God* had given him all but one tree, and yet he must be fingring that too.

8. Horrible *Theft*, in taking that which was none of his owne.

9. Horrible *Idolatry*, in doting upon, and loving the creature more that God the Creator who is blessed for ever. You therefore that *now* say, no man can say black is your eye, you have lived civilly all your dayes, look upon this one grievous sin, take a full view of it, which thou hast never shed one teare for as yet, and see thy misery by it, and wonder at Gods patience. Hee hath spared thee who wast born branded with it, and hast lived guilty of it, and must perish for ever for it, if the Lord from heaven pitty thee not.

Mans misery by his fall.
7. Unthankfulnesse.
8. Theft.
9. Idolatry.

But here is not all, consider secondly, every man is borne starke dead in sin, *Eph.* 2. 1. hee is borne empty of every inward principle of life, void of all graces, and hath no more good in him, (whatsoever he thinks) than a dead carrion hath. And hence he is under the power of sin, as a dead man is under the power of death, and cannot performe any act of life: their bodies are living coffins to carry a dead soule up and downe in.

Secondly dead in sinne.

'Tis true (I confesse) many wicked men do many good actions, as *praying*, *hearing*, *almesdeeds*, but it is not from any inward principle of life. Externall motives like *plummets* on a dead (yet artificiall) clock, set them a running. *Jehu* was zealous, but it was only for a Kingdom: the Pharisees gave *alms* onely to be seen of men. If one write a Will with a dead mans hand deceased, that will cannot stand in any Law, it was not his Will, because it was not

Best actions of the wicked how sinful

Mans misery by his fall.

not writ by him, by any inward principle of life of his owne, Pride makes a man *preach*, pride makes a man *heare* and *pray* sometimes. Selfe-love stirs up strange desires in men, so that wee may say, this is none of Gods act by his grace in the soule, but pride and selfe-love. Bring a dead man to the fire, and chafe him, and rub him, you may produce some heat by this externall working upon him: but take him from the fire again, and he is soone cold: so many a man that lives under a sound Minister, under the lashes and knocks of a chiding, striving-*Conscience*, hee hath some heat in him, some affections, some feares, some desires, some sorrowes stirred, yet take him from the *Minister*, and his chafing *conscience*, and he growes cold againe presently, because hee wants an inward principle of life.

Use. 2. Of lamentation.

Which point might make us to take up a bitter lamentation for every naturall man. It is said, *Exod.* 20. 30. *That there was a great cry in Egypt, for there was not an house wherein there was not one found dead.* O Lord, in some towns and families, What a world of these are there? Dead husband, dead wife, dead servants, dead children, walking up and downe with their sinnes (as Fame saith some men doe after death) like grave-cloathes about them, and God only knows whither ever they shall live againe or not. How doe men lament the losse of their dead Friends! Oh thou hast a precious soul in thy bosome stark dead, therefore lament thine estate, and consider it seriously. First, a dead man cannot stir, nor offer to stir; a wicked man cannot speake one good word, or doe any good action, if heaven it selfe did lye at stake for doing it, nor offer to shake off his sins, nor thinke one good thought.

How every Naturall man is dead while he lives.

1. Dead men cannot stir.

Indeed

Indeed he may ſpeake and think of good things, but hee cannot have good ſpeeches, nor good thoughts; as an holy man may thinke of evill things, as of the ſins of the times, yet the thought of thoſe evill things is good, not evill, ſo, *è contra*.

Mans miſery by his fall.

Secondly, a dead man feares no dangers, though never ſo great, though never ſo neere. Let Miniſters bring a naturall man tydings of the approach of the devouring plagues of God denounced, hee fears them not.

2. Dead men fear no danger.

Thirdly, a dead man cannot be drawn to accept of the beſt offers. Let Chriſt come out of heaven, and fall about the neck of a naturall man, and with tears in his eyes; beſeech him to take his blood, himſelfe, his Kingdome, and leave his ſins, he cannot receive this offer.

3. Dead men refuſe the beſt offers

Fourthly, a dead man is ſtark blind, and can ſee nothing, and ſtarke deafe, and heares nothing, he cannot taſte any thing: ſo a naturall man is ſtarke blind, he ſees no God, no Chriſt, no wrath of the Almighty, no glory of heaven. He heares the voyce of a man, but he heares not the voyce of God in a Sermon, *hee ſavoureth not the things of Gods Spirit.*

4. Dead men neither heare nor ſee. Matth. 23 37.38.

Fifthly, a dead man is ſenſeleſſe, and feels nothing: ſo, caſt mountaines of ſin upon a wicked man, hee feeles no hurt untill the flames of hell breake out upon him. Sixthly, a dead man is a ſpeechleſs man, he cannot ſpeak, unleſſe it be like a Parret. Seventhly, he is a breathleſſe man; a naturall man may ſay a prayer, or deviſe a prayer out of his memory and wit, or he may have a few ſhort-winded wiſhes; but to powre out his ſoul in prayer, in the boſome of God, with groanes unutterable, he cannot. I wonder not to ſee ſo many Families without Family prayer; Why? They are

5. Dead men are ſenſleſſe.

6. Dead men are ſpeechleſs

7. Dead men are breathleſs

Mans misery by his fall.

8. Dead men want beauty.

9. Dead men have wormes gnawing on them.

10. Dead men are cast into the grave

are dead men, and lye rotting in their sins.

Eighthly, a dead man hath lost all beauty: so a meer naturall man hath lost all glory; he is an ugly creature in the sight of God, good Men, and Angells, and shall one day be an abhorring to all flesh.

Ninthly, a dead man hath his wormes gnawing him: so natural men have the worme of conscience breeding now, which wil be gnawing them shortly.

Lastly, Dead men want nothing but casting into the graye: so there wants nothing but casting into hell for a naturall man. So that as *Abraham* loved *Sarah* well while living, yet when she was dead, he seekes for a burying place for her to carry her out of his sight: so God may let some fearfull judgement loose, and say to it, Take this dead foul out of my sight, &c. It was a wonder that *Lazarus*, though lying but four dayes in the grave, should live againe. O wonder thou, that ever God should let thee live, that hast beene rotting in thy sinne 20. 30. perhaps 60. yeares together.

III. Naturell men are born full of sinne.

Iam. 3. 6.

III. Every naturall man and woman is born *full of all sinne*, *Rom.* 1. 29. as full as a toad is of poyson, as full as ever his skin can hold; mind, will, eyes, mouth, every limb of his body, and epiece of his soule is full of sinne; their hearts are bundles of sinne: hence *Solomon* saith, *Foolishnesse is bound up in the heart of a childe*; whole treasures of sinne. *An evill man* (saith Christ) *out of the evill* treasure *of his heart*, *bringeth forth evill things*; nay, raging seas of sinne, *Esay* 20. nay, worlds of sinne. *The tongue is a world of mischiefe.* What is the heart then? *For out of the abundance of the heart the tongue speaketh*: so that looke about thee and see, whatever sinne is broached, and runs out of any mans heart into his life through the whole world, all those sinnes are in thine

thine heart; thy minde is a neſt of all the foule *opinions, hereſies*, that ever were vented by any man; thy heart is a ſtinking ſink-hole of all Atheiſme, Sodomy, Blaſphemy, Murder, Whordome, Adultery, Witchcreft, Buggery; ſo that if thou haſt any good thing in thee, it is but as a drop of Roſe-water in a bowl of poyſon; where fallen, it is all corrupted. Mans miſery by his fall.

It is true, thou feeleſt not all theſe things ſtiring in thee at one time, no more than *Hazael* thought he was or ſhould be ſuch a blood-ſucker, when he asked the Prophet *Eliſhah* if hee were a *Dog*; but they are in thee like a neſt of Snakes in an old hedg. Although they breake not out into thy life they lye lurking in thy heart, they are thereas a filthy puddle in a barrell, which runs not out, becauſe thou happily wanteſt the temptation or occaſion to broach and tap thine heart, or becauſe of Gods reſtraining grace by *Fear*, & *Shame*, *Education*, *good Company*, thou art reſtrained and bridled up: and therefore when one came to comfort that famous picture, patterne and monument of Gods juſtice by 7. yeares horror, and grievous diſtreſſe of conſcience: when one told him hee never had committed ſuch ſinnes as *Manaſſes*, and therefore hee was not the greateſt ſinner ſince the creation, as he conceived; he replyed, that he ſhould have beene worſe than ever *Manaſſes* was, if he had lived in his time, and beene on his Throne. Hazael & Eliſhah. Francis Spira.

Mr. *Bradford* would never looke upon any ones rude life with one eye, but he would preſently return within his owne breaſt with the other eye, and ſay, *In this my breaſt remains that ſinne, which without Gods ſpeciall grace I ſhould have committed as well as thee.* Oh mee thinkes this might pull downe mens proud conceites of themſelves, eſpecially Mr. Bradford.

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especially such as bear up and comfort themselves in their smooth, honest, civill life, such as through education have beene washed from all foule sins, they were never tainted with whoredome, swearing, drunkennesse, or prophanenesse; and here they thinke themselves so safe, that God cannot finde in his heart to have a thought of damning them.

O consider of this point, which may make thee pull thine haire from thine head, and turne thy cloathes to sack-cloth, and run up and down with amazement and paleneſſe in thy face, and horror in thy conscience, and teares in thine eyes. What though thy life be smooth, what though thy outside, thy sepulchre be painted? O thou art full of rottennesse of sin within. Guilty, not before men, as the sins of thy life make thee, but before God, of all the sinnes that swarme and roare in the whole World at this day, for God lookes to the heart; guilty thou art therefore of heart-whoredome, heart-sodomy, heart-blasphemy, heart-drunkennesse, heart-buggery, heart-oppression, heart-Idolatry: and these are the sinnes that terribly provoke the wrath of Almighty God against thee, *Esay* 57. 17. *For the iniquity of his covetousnesse* (saith our translation) *I smote him*; but the *Hebrew* renders it better, *for the iniquity of his concupiscence*, (which is the sinne of his heart and nature) *I smote him*. As a King is angry and musters up his Army against rebells, not onely which brings his Souldiers out to fight, but who keepes souldiers in their trenches ready for to fight. These sins of thine heart are all ready armed to fight against *God* at the *watchword* or *alarum* of any temptation, Nay, I dare affirm & will prove it, that these sins provoke God to anger, and are as bad, if not worse, than the sins of thy life: For,

Sinnes of the heart worse then the sins of the life.

1. The

1. The sin of thine heart or nature, its the cause, the wombe, that containes, breeds, brings forth, suckles all the litter, all the troop of sins that are in the life, and therefore giving life and being to all other, it's the greatest sin.

2. Sin is more abundantly in the *heart* than in the life. An actuall sin is but a little breach made by the sea of sin in thine heart, where all sin, all poyson is met and mingled together. Every actuall sin is but as a shred broken off from the great bottom of sin in the heart; and hence Christ saith, *Out of the abundance of the heart the mouth speaketh; and out of the evil treasure of the heart wee bring forth evill things.* A man spending money (I meane *sinne* in the life) is nothing to his treasure of sin in the heart.

3. Sin is continually in the heart. Actuall sins of the life flie out like sparks, and vanish, but this brand is alway glowing within: the toad spits poyson sometimes, but it retains and keepes a poysonfull nature alwayes. Hence the Apostle calls it, *Sinne that dwells in me*, that is, which alwayes lyes and remaines in me, So that in regard of the sins of thy heart, thou doest rend in pieces & break, 1. all the laws of God: 2. at one clap: 3. every moment of thy life. Oh! me thinks the thought of this might rend an heart of rock in peeces, to thinke I am always grieving God, at all times whatsoever I doe. 4. Actuall sinnes are onely in the life and outward porch; sins of the heart are within the inward house. One Enemy within the City is worse than many without; a Traytor on the Throne is worse than a Traytor in the open field. The heart is *Christs Throne.* A Swine in the best roome is worse then in the outward house. More I might say, but thus you see, sins of the *life*, are not so bad, nor

Mans misery by his fall.

1.

2.

3. Sins in the heart break out like sparks in the actions. Rom. 7.

4. Sin of the life is as in the porce, but sin in the heart is as in the House.

Sins of the heart provoke God more then the sins of the life.

Mans misery by his fall.

nor provoke Gods wrath so fiercely against thee; as the sins of thine *heart*. Mourn therefore not so much that thou hast not been so sad as others are, but looke upon thy black feet, look within thine own heart, and lament that in regard of the sinnes *there*, thou art as bad as any; mourne not so much meerly that hou hast sinned, as that thou hast a nature so sinfull, that it is thy nature to be proud, and thy nature to be vaine and deceitfull, and loath not only thy sinnes; but thy selfe for sin, being brimfull of unrighteousnesse. But here is not all, consider fourthly,

IV. Every action is sinfull as coming from a Naturall man.

IV. *That whatever a naturall man doth, is sin*; as the inside is full, so the outside is nothing else but sin, at least in the sight of an holy God, though not in the sight of blinde sinfull men. Indeed hee may doe many things, which for the matter of them are good, as hee may *give almes, pray, fast, come to Church*, but as they come from him they are sin; as a man may speake good wordes, but we cannot endure to heare him speake, because of his stinking breath which infects them: some actions indeed from their generall nature are *indifferent*, for all *indifferences* lye in *generalls*; but every deliberate action considered in *Individuo*, with all its circumstances, as *time, place, motive, end*, is either morally good, or morally evill, as may be proved easily; morally good in good men, morally evill in unregenerate and bad men: For let us see particular actions of wicked men.

Actions of wicked men are onely evill.

1. Thought 2. Words. Rom. 3. 13.

1. All their *thoughts* are onely evill, and that continually, *Gen.* 6.5. 2. All their *wordes* are sins, *Psal.* 50.16. *their mouthes are open sepulchres*, which smell filthy when they be opened.

3. Civill actions.

3. All their *civill actions* are sins, as their eating, drinking, buying, selling, sleeping, and ploughing, *Prov.* 21.4.

4. All

4. All their *religious actions* are sins, as coming to Church, praying, *Prov.* 15.8, 9. 28. 9. Fasting and mourning, roare and cry out of thy selfe till dooms day, they are sins, *Esay* 58.

5. All their most *zealous actions* are sinnes, as *Iehu* who kild all *Baals* Priests; because his actions was outwardly and materially good, therefore God rewarded him with temporall favours; but because he had a Hauks eye to get and settle a Kingdome to himselfe by this meanes, and so was Theologically evil, therefore God threatens to be revenged upon him, *Hosea* 1.4.

6. Their *wisedome* is sin. Oh, men are often commended for their wisedom, wit, and parts, yet those wits, and that wisdom of theirs is sin, *Rom.* 8, *The wisdom of the flesh is enmity against God.*

Thus all they have or doe, are sins; for how can he doe any good action whose person is filthy? *A corrupt tree cannot bring forth good fruit*; thou art out of Christ, therefore all thy good things, all thy kindnesses done unto the Lord, and for the Lord, as thou thinkest, are most odious to him. Let a woman seeke to give all the content to her husband that may be, not out of any love to him, but onely out of love to another man, he abhorres all that she doth. Every wicked man wants an inward principle of love to God and Christ, and therefore though he seekes to honour God never so much, all that he doth, being done out of love to himself, God abhorres all that he performs: all the good things a wicked man doth, are for himselfe, either for selfe-credit, or selfe-ease, or selfe-content, or selfe-safety: he sleeps, prayes, heares, speaks, professeth for himselfe alone; hence acting alwayes for himselfe, hee commiteth the highest degree of Idolatry, he plucks God out of his Throne, & makes himself a *God*, because he

Mans misery by his fall.

4. Religious actions.

5. Zealous actions.

6. wisdom

Wicked men want a principle of love to God and Christ.

Mans misery by his fall.

Jer. 2. 13

Deut. 28

he makes himselfe his last end in every action: for a man puts himselfe in the roome of God as well by making himselfe his *finis ultimus*, as if he should make himselfe *primum principium*, Sin is a forsaking or departing from God. Now every naturall man remaining alwayes in a state of separation from God, because he alwayes wants the bond of union, which is faith, is alwayes sinning, Gods curse lyes upon him, therefore hee brings out nothing but bryers and thornes.

Object.

Obj. But thou wilt say, if our praying and hearing be sin, why should we do these duties? We must not sinne.

Answ. Why good duties must be performed though we sin in doing them.

Ans. 1. Good duties are good in themselves, although coming from thy vile heart, they are sinnes.

2. It is lesse sin to do them, than to omit them; therefore if thou wilt goe to hell, goe in the faireſt path thou canst in thither.

3. Venture and try, it may be, God may hear, not for thy prayers sake, but for his names sake, The *unjust Judge* holp the *poore widow*, not because he loved her or her suit, but because of her *importunity*; and so be sure thou shalt have nothing if thou doest not seek: what though thou beest a Dog, yet thou art alive, and art for the present under the Table. Catch not at Christ, snatch not at his bread, but wait till God give thee him; it may bee thou mayest have him one day. Oh wonder then at Gods patience, that thou livest one day longer, who hast all thy life time, like a filthy toad, spit thy venome in the face of God, that he hath never beene quiet of the: Oh looke upon that black bill that will one day bee put in against thee at the great day of account, where thou must answer with flames of fire about thine eares, not onely for thy drunkennesse, thy bloody oathes

oathes ad whoring, but all the actions of thy short life, and just so many actions, so many sinnes.

Thou hast painted thy face over now with good duties and good desires; and a little honesty amongst some men, is of that worth and rarity, that they thinke God is beholding to them, if he can get any good action from them. But when thy painted face shall bee brought before the fire of Gods wrath, then thy vilenesse shall appear before Men and Angells. Oh know it, that as thou dost nothing else but sin, so God heapes up wrath against the dreadfull day of wrath.

Mans misery by his fall.

Some men think God beholding to them for any good action.

Thus much for mans misery in regard of *sinne*.

Now followeth his misery in regard of the *consequents* or miseries that follow upon sinne. And these are,

Mans misery in regard of consequents.

1. *Present.*
2. *Future.*

Mans present miseries.

First, mans present miseries, that already lye on him for sin, are these seven, that is;

1.

First, GOD *is his dreadfull Enemy*, *Psal.* 5.4.

Quest. How may one know another to be his enemy?

Answ. 1. By their lookes. 2. By their threats. 3. By their blowes. So God,

1. Hides his face from every naturall man, and will not looke upon him, *Esay* 59. 2.

2. God threatens, nay curseth every natural man, *Gal.* 3. 10.

3. God gives them heavy, bloody lashes on their soules and bodies. Neither tell mee therefore that God blesseth thee in thine outward estate; no greater signe of Gods wrath, than for the Lord to give thee thy swing, as a Father never lokes after a desperate Son, but lets him run where he pleases. And if God be thine enemy, then every creature is so too, both in heaven & earth.

An outward estate no certain signe of Gods blessing.

Mans misery by his fall. ✠✠:✠✠ II. Isa. 55.6.

Secondly, *God hath forsaken them; and they have lost God, Eph.* 2.12. It is said, that in the grievous famine of *Samaria*, *Doves dung* was sold at a large price, because they wanted bread. Oh! men live and pine away without *God* without *bread*, and therefore the dung of worldly contentments are esteemed so much of. Thou hast lost the sight of God, and the favour of God, and the speciall protection of God, and the government of God. *Chains* punishment lyes upon thee in thy naturall estate, thou art a *Runagate* from the face of God, and from his face thou art hid. Many have grown mad to see their houses burnt, and all their goods lost. Oh, but God the greatest good is lost. This losse made *Saul* cry out in distresse of conscience, 1 *Sam.* 28. 15, The Philistims make warre against me, *and God is departed from me*; the losse of the sweetnesse of whose presence, for a little while onely, made the Lord Jesus Christ cry out, *My God, my God, why hast thou forsaken me?* whereas thou hast lost God all thy life time. Oh, thou hast an heart of brasse, that canst not mourne for his absence so long. The damned in Hell have lost God, and know it, and so the plague of desperate horror lyeth upon them; thou hast lost God here, but knowest it not, and the plague of an hard heart lieth upon thee, that thou canst not mourn for this losse. Thirdly, they are condemned men, condemned in the Court of Gods justice, by the law, which cryes *treason, treason* against the most high God, and condemned in the Court of Mercy, by the *Gospel*, which cries *murder, murder* against the Son of God, *John* 3. 18. so that every naturall man is damned in heaven, and damned on earth. God is thy all-seeing and terrible Judge: Conscience is thine accuser, and heavy witnesse: this

God is a wicked mans judge, conscienc his accuser, the world his jayle, lust his fetters the word his doom, death his hangman, fire his torment.

this World is thy Jayle, thy lusts are thy fetters: In this Bible is pronounced and writ thy doom, thy sentence: Death is thy hangman, and that fire that shall never goe out, thy torment: The Lord hath in his infinite patience reprieved thee for a time; O take heed, and get a pardon before the day of execution come.

Mans misery by his fall.

Fourthly, bring condemned, take him Jaylor, *he is a bondslave to Satan, Eph.* 2.3. for, *his servants yee are whom yee obey*, saith Christ. Now every naturall man doth the devils drudgery, and carries the devils pack; and howsoever he saith hee defieth the Devil, yet he sins, and so doth his work. Satan hath overcome and conquered all men in *Adam*, and therefore they are under his bondage and dominion. And though he cannot compell a man to sin against his will, yet he hath power,

IV. Acts 28. 21.

First, to present and allure mans heart by a sinfull temptation. Secondly, to follow him with it, if at first hee be something shie of it. Thirdly, To disquiet and wrack him if hee will not yield, as might be made to appeare in many instances.

1. 2. 3.

Fourthly, besides, he knowes mens humours, as poor wandring beggerly Gentlemen, doe their friends in necessity (yet in seeming courtesie) he visits & applies himself unto them, and so gains them as his own. O he is in a fearfull slavery who is under Satans dominion, who is, 1. A *secret enemy* to thee. 2. A *deceitfull enemy* to thee, that will make a man beleeve (as he did *Evah*, even in her integrity) that he is in a faire way, when his condition is miserable. 3. He is a *cruel enemy* or Lord over them that be his slaves, 2 *Cor.* 4. 3. he gags them so that they cannot speak, (as that man that had a *dumb Devil*) neither for God, nor to God in prayer, he starves them, so as no Sermon shall ever doe them good; hee robs them

4. Mans fearfull slavery under Satan. 1. A secret enemy. 2. A deceitfull enemy. 3. A cruell enemy.

Mans misery by his fall.

4. A strong enemy.

them of all they get in Gods Ordinances, within three houres after the *market*, the Sermon is ended.

4. He is a *strunge enemy*, *Luke* 11.21. So that if all the Devils in hell are able to keepe men from comming out of their sinnes, he will: so strong an enemy, that hee keepes men from so much as sighing or groaning under their burdens and bondage, *Luke* 11.21. *When the strong man keepes the palace, his goods are in peace.*

5. An enemy of darknes. 1 Pet. 2.9

Fifthly, *He is cast into utter darknesse*: as cruell Jaylors put their prisoners into the worst dungeons; So Satan doth naturall men, 2 *Cor.* 4. 3.4. they see no God, no Christ, they see not the happine sse of the Saints in light, they see not those dreadfull torments that should now in this day of grace awaken them and humble them. Oh those by-paths which thousands wander from God in, they have no Lamp to their feete to shew them where they erre. Thou that art in thy naturall estate, art born blinde, and the Devill hath blinded thine eyes more *by* sinne, and God in justice hath blinded them worse *for* sin, so that thou art in a corner of Hell, because thou art in utter darknesse, where thou hast not a glimpse of any saving truth.

6. A perpetuall enemy.

Sixthly, *They are bound hand and foot in this estate, and cannot come out*, *Rom.* 5.6. 1 *Cor.* 2.14. for all kind of sinnes like chains, have bound every part and faculty of man, so that he is sure for stirring; and those are very strong in him, they being as deare as his members, nay as his life, *Col.* 3.7. so that when a man begins to forsake his vile courses, and purposeth to become a new man, *Devill* fetch him back, *World* enticeth him, and locketh him up; and *Flesh* saith, Oh, it is to strict a course, farewell then merry dayes, and goodfellowes.

Oh

Oh thou mayest wish and desire to come out sometime, but canst not put strength to thy desire, nor indure to doe it. Thou mayest hang down thy head like a Bulrush for sinne, but thou canst not repent of sinne; thou mayest presume, but thou canst not believe; thou mayest come halfe way, and forsake some sinnes, but not all sinnes; thou mayest come and knock at heaven gate, as the *foolish Virgins* did, but not enter in & passe through the gate; thou mayst see the land of *Canaan*, and take much pain to go into *Canaan*, and mayest taste of the bunches of grapes of that good land, but never enter into *Canaan*, into Heaven, but thou lyest bound, hand and foot, in this wofull estate, and here thou must lye and rot like a dead carcasse in his grave, untill the Lord come and rowle away the stone, and bid thee come out and live.

Mans misery by his fall.

Lastly, *They are ready every moment to drop into hell.* God is a consuming fire against thee, and there is but one paper-wall of thy body between thy soule and eternall flames.

7. Wicked men are neer hell.

How soone may God stop thy breath? There is nothing but that betweene thee and hell; if that were gone, then farewell all. Thou art condemned, and the mussier is before thine eyes, God knowes how soone the ladder may be turned, thou hangest but by one rotten twined thread of thy life, over the flames of hell every houre.

Thus much of mans *present* miseries.

Mans future miseries.

Now followeth his *future* miseries, which are to come upon him hereafter.

1. Wicked men dye desperatly

They must dye either by a sudden, sullen, or desperate death, *Psalm.* 89. 48. which though it is to a childe of God a sweet sleep, yet to the wicked it is a fearfull curse proceeding from Gods wrath, whence like a Lyon, hee teares body and soule asun-

Mans misery by his fall.

der; death commeth hissing upon him like a fiery Dragon, with the sting of vengeance in the mouth of it; it puts a period to all their worldly contentments, which *then* they must forsake, and carry nothing away with them, but a rotten winding-sheet. It is the beginning of all their woe, it is the Captaine that first strikes the stroake, and then Armies of endlesse woes follow after, *Rev.* 6. 2. Oh thou hadst better be a toad or a dog then a man, for there's an end of their troubles, when they are dead and gone; they fall *now* as men from a steep hill, not knowing where they shall fall; *now* repentance is too late, especially if thou hadst lived under meanes before, it is either a cold repentance, when the body is weake, and the heart sick, or an hypocriticall repentance, only for feare of Hell, and therefore thou sayest, *Lord Jesus receive my soule.* Nay commonly then, mens hearts are most hard, and therefore men dye like lambs, and cry not out; Then it's hard plucking thy soule from the Devils hands, to whom thou hast given it all thy life by sin; and if thou dost get it back, dost thou think that God will take the Devils leavings? Now thy day is past, and darknesse begins to overspread thy soul, now flocks of Devils come into thy chamber, waiting for thy soul, to flie upon it as a mastive Dogge when the doore is opened. And this is the reason why most men dye quietly that lived wickedly, because Satan then hath him as his own prey; like *Pirats* who let a ship passe by that is empty of goods, they *shoot* commonly at them that are richly loaden. The Christians in some parts of the Primitive Church, tooke the Sacrament every day, because they did look to die every day. But these times wherein we live, are so poysoned and glutted with their ease, that it is a rare thing to see the man that lookes death sted-

Most men dye quietly that live wickedly.

ſtedfaſtly in the face one houre together, but death will lay a bitter ſtroak on theſe one day.

Mans miſery by his fall.

II. After death they appeare before the Lord to judgement, *Heb.* 9.27. their bodies indeed rot in their graves, but their ſoules returne before the Lord to judgement, *Eccleſ.* 12. 7. The generall judgement is at the end of the World, when both body and ſoule appeares before God, and all the world to an account. But there is a particular judgment that every man meets with after this life, immediately at the end of this life, where the ſoule is condemned onely before the Lord.

II. After death the ſoule is imediatly condemned before God.

You may perceiye what this particular judgment is, thus: by theſe foure concluſions.

particular judgment

1. That every man ſhould dye the firſt day hee was borne, is cleare; for *the wages of ſin is death*; in juſtice therefore it ſhould bee paid of a ſinfull creature as ſoone as he is borne.

1. Men ſhould dye the firſt day of life.

2. That it ſhould be thus with wicked men, but that Chriſt begs their lives for a ſeaſon, 1 *Tim.* 4. *Hee is the Saviour of all men*, (that is) not a Saviour of eternal preſervation out of hell, but a Saviour of a temporall reſervation from dropping into hell.

2. Chriſt the Saviour of all men in this life.

3. That this ſpace of time thus begged by Chriſt, is that ſeaſon wherein onely a man can make his peace with a diſpleaſed God, 2 *Cor.* 6. 2.

3. This life a time for men to make peace with God.

4. That if men doe not thus within this cut of time, when death hath diſpatched them, judgement onely remaines for them; that is, then their doom is read, their date of repentance is out, then their ſentence of everlaſting death is paſſed upon them, that never can bee recalled againe. And this is judgement after death. *He that judgeth himſelfe* (ſaith the Apoſtle, 1 *Cor.* 11. 31.) *ſhal not be judged of the Lord.* Now wicked men will not judg

4. When death comes, 'tis too late to make peace with God.

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Mans loss after death is irrecoverable, for by death all means are cut off.

and condemne themselves *in this life*, therefore at *the end of it*, God will judge them. All naturall men are lost in this life, but they may bee found and recovered againe, but a mans losse by death is irrecoverable, because there is no meanes after death to restore them, there is no friend to perswade, no Minister to preach, by which faith is wrought, and men get in to Christ; there is no power of returning or repenting then. for night is come, and the day is past.

Againe The punishment is so heavy, that they can onely beare wrath, so that all their thoughts and affections are taken up with the burden. And therefore *Dives* cryes out, *I am tormented.*

After death all the thoughts of the wicked are taken up with the burden of Gods wrath.

Oh that the consideration of this point might awake every secure sinner! What will become of thine immortall soule when thou art dead? Thou sayest, *I know not, I hope well.* I tell thee therefore that which may send thee mourning to thy house, and quaking to thy grave, if thou dyest in this estate, thou shalt not dye like a Dogge, nor yet like a Toad; but after death comes judgement; then farewell friends when dying; and farewell God for ever, when thou art dead.

The terror of mans particular judgment

Now the Lord opens your eyes to see the terrors of this particular judgement; which if you could see (unlesse you were mad) it would make you spend whole nights and dayes in seeking to set all even with God.

I will shew you briefly the manner and nature of it in these particulars:

1. The soule dragged from the body.

1. Thy soule shall be dragged out thy body, as out of a stinking prison; by the Devill the Jaylor, into some place within the bowells of the third Heavens, and there thou shalt stand stript of all friends, all comfort, all creatures before the presence of God,

Luke

Luke 9. 27. as at the Assizes, first, the Jaylor brings the prisoners out.

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2. The soule receives a new light.

2. Then thy soul shall have a new sight put into it, whereby it shall see the glorious presence of God, as prisoners brought with guilty eyes, looke with terror upon the Judge: Now thou seest no God abroad in the world, but then thou shalt see the mighty *Jehovah*; which sight shall strike thee with that hellish terror and dreadfull horrour, that thou shalt call to the Mountaines to cover thee, *O Rocks, Rocks, hide me from the face of the Lamb, Rev.* 6. *ult.*

3. All sin shall come to thy mind.

3. Then all the sinnes that ever thou hast or shalt commit, shall come fresh to thy minde, as when the prisoner is come before the face of the Judge, then his accusers bring in their evidence; thy sleepy conscience then will be instead of a thousand witnesses and every sinne then with all the circumstances of it, shall bee set in order armed with Gods wrath round about thee, *Psal.* 50. 21. As letters writ with juyce of Oranges, cannot be read untill it be brought unto the fire, and then they appear; so thou canst not read that bloody Bill of indictment thy conscience hath against thee *now*, but when thou shalt stand neere unto God, a consuming fire, then what a heavy reckoning will appeare? It may be thou hast left many sinnes now, and goest so farre, and profitest so much, that no Christian can discern thee; nay, thou thinkest thy selfe in a safe estate: but yet there is one leak in thy Ship that will sink thee; there is one secret hidden sinne in thine heart, which thou livest in, as all unsound people doe, that will damne thee. I tell thee, as soone as ever thou art dead and gone, then thou shalt see where the knot did bind thee, where thy sin was that now hath spoiled thee for ever, and then thou shalt grow mad to thinke;

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thinke; *O that I never saw this sin I loved, lived in, plotted, perfected mine own eternall ruine by, untill now, when it is too late to amend.*

4. God takes his farewell of thee.

4. Then the Lord shall take his everlasting farewell of thee, & make thee know it too. Now God is departed from thee in this life, but he may return in mercy to thee again; but when the Lord departs with all his patience to wait for thee no more, nor shall Christ be offered thee any more, no spirit to strive with thee any more, and so shall passe sentence, though haply not vocally, yet effectually upon thy soul, the Lord saying, *Depart thou cursed.* Thou shalt see indeed the glory of God that others finde, but to thy greater sorrow shalt never taste the same, *Luke* 13. 28.

5. The soul surrendred into the hands of the devil: For wicked men as soone as dead, are in hell.

5. Then shall God surrender up thy forsaken soul into the hands of Devils, who being thy Jaylors, must keep thee till the great day of Account; so that as thy friends are scrambling for thy goods, and worms for thy body; so devils shall scramble for thy soul. For as soon as ever a wicked man is dead, he is either in heaven or hell. Not in heaven, for no uncleane thing comes there: if in hell, then among Devils, there shall be thine eternall lodging, 1 *Pet.* 3. 19. and hence thy forlorne soul shall lie mourning for the time past, *now* 'tis too late to recall againe; groaning under the intollerable Torments of the wrath of God present, & amazed at the eternity of misery and sorrow that is to come, waiting for that fearfull houre when the last Trump shall blow, and then body and soul meet to beare that wrath, that fire that shall never goe out. Oh therefore suspect and feare the worst of thy selfe now, thou hast seldome or never, or very little, troubled thine head about this matter, whether Christ will save thee or not, thou hast such strong hopes & confidences already,

ready, that he will; know, that it is possible thou mayest bee deceived; and if so, when thou shalt know thy doom after death, thou canst not get an houre more to make thy peace with God, although thou shouldst weep teares of blood. If either the muffler of Ignorance shall be before thine eyes, like an handkercher about the face of one condemned; or if thou art pinioned with any lust; or if thou makest thine owne pardon, proclaimest (because thou art sorry a little for thy sins, and resolvest never to doe the like again) peace to thy soule, thou art one that after death shalt appeare before the Lord to judgement; thou that art thus condemned now, dying so, shalt come to thy fearfull judgment after death.

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After death no time to make peace with God.

There shall be a generall judgement of soule and body at the end of the world, wherein they shall be arraigned and condemned before the great tribunall seat of Iesus Christ, *Jude* 14. 15. 2 *Cor.* 5. 10. The hearing of the judgement to come, made *Felix* to tremble; nothing of more efficacy to awaken a secure sinner, then sad thoughts of this fiery day. But thou wilt aske me how it may bee proved, that there will be such a day.

Object.

I answer, Gods justice calls for it, this world is the stage where Gods *patience* and *bounty* act their parts, and hence every man will professe and conceive, because he feels it, that God is mercifull; but Gods *Justice* is questioned, men think God to be all mercy and no justice; all honey, and no sting; now the wicked prosper in all their wayes, are never punished, but live and dye in peace, whereas the godly are daily afflicted and reviled. Therefore because this *Attribute* suffers a totall eclipse almost now, there must come a day wherein it must shine out before all the world in the glory of it, *Rom.* 2. 5.

Answ.

why there must be a day of judgment

The

Mans misery by his fall.

The second reason is from the glory of Christ, he was accused, arraigned, condemned by men, therefore he shall be the Judge of men, *John.* 5.27. for this is an ordinary peece of Gods providence towards his people, the same evill hee casts them into now, hee exalts them into the contrary good in his time. As the Lord hath a purpose to make *Joseph* Ruler over all Egypt, but first hee maketh him a slave. God had a meaning to make Christ judge of men, therefore first he suffers him to be judged of men.

Object.

Quest. But when shall this judgement day bee?

Answ. When all the elect are called then woe to the world. Lot being gone Sodom was burnt.

Answ. Though wee cannot tell the day and houre particularly, yet this wee are sure of, that when all the Elect are called, for whose sake the World stands, *Isa.* 1.9. when these pillars are taken away, then woe to the world; as when *Lot* was taken out of Sodome, then Sodome was burnt. Now it is not probable that this time will come as yet: for first Antichrist must be consumed, and not onely the scattered visible Jewes, but the whole body of the Israelites must first bee called, and have a glorious Church here upon earth, *Ezek.* 37. This glorious Church, Scripture and Reason will inforce, which when it is called, shall not be expired assoon as 'tis born, but shall continue many a yeer.

The manner of the last judgment. 1. Christ comes. 2. The Arch-angells voice heard.

Quest. But how shall this Judgement be?

Answer. The Apostle describes it, 1 *Thes.* 4. 16. 17.

1. Christ shall break out of the third heaven, & be seene in the ayre, before any dead arise, and this shall bee with an admirable shout, as when a King commeth to triumph among his subjects, and over his enemies.

2. Then shall the voyce of the *Arch-angell* bee heard:

heard: now this *Arch-angel* is Jesus Christ himselfe, as the Scripture expounds, being in the clouds of Heaven; he shall with an audible Heaven-shaking shout say, *Rise you dead & come to judgement*, even as he called to *Lazarus*, *Lazarus arise*.

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3. Then the Trump shall blow, and even as at the giving of the Law, *Exo.* 19. it's said, *the Trumpet sounded*, much more louder shal it now sound when he comes to judge men that have broken the Law.

3. The Trump. blowes.

4. Then shall the dead arise; the bodies of them that have dyed in the Lord, shall *rise first*, then the others that live, shall (like *Enoch*) be translated and changed, 1 *Cor.* 15.

4. The dead arise

5. When thus the Judge and Justices are upon their Bench at Christs right hand on their thrones, then shall the guilty prisoners be brought forth, and come out of their Graves like filthy Toads against this terrible storme: Then shall all the wicked that ever were or ever shall be, stand quaking before this glorious Judge, with the same bodies, feet, hands, to receive their doom.

5. The Iudge upon the Bench.

Oh consider of this day thou that livest in thy sinnes now, and yet art safe, there is a day coming wherein thou mayest and shalt be judged.

Sinner consider the day of judgment

1. Consider *who* shall be thy judge: VVhy, *Mercy*, *Pitie*, *Goodnesse* it selfe, even Jesus Christ that many times held out his bowells of compassion towards thee.

1. Who is the Iudge

A childe of God may say, Yonder is my *brother*, *friend*, *husband*; but thou mayst say, Yonder is mine *enemy*.

He may say at that day, Yonder is hee that shed his blood to save mee; thou mayest say, Yonder hee comes whose heart I have pierced with my sinnes, whose blood I have despised.

They may say, Oh come Lord Jesus, and cover

Mans misery by his fall.

2. His comming is in flames of fire.

ver me under thy wings: But thou shalt then cry out, O Rocks fall upon me, and hide me from the face of the Lamb.

2. Consider the manner of his comming, 2 *Thes.* 1. 7. Hee shall come in flaming fire, the heavens shall bee on a flame, the Elemements shall melt like scalding lead upon thee: when a house is on fire at midnight in a Towne, what a fearfull cry is there made? When all the World shall cry fire, fire, and run up and down for shelter to hide themselves, but cannot finde it, but say, Oh, now the gloomy day of blood and fire is come, heere's for my pride, heere's for my oathes, and the wages for my drunkennesse, security, and neglect of duties.

3. The accusations against wicked men.

Eccles. ult. ult.

3. In regard of the heavy accusations that shall come against thee at that day. There's never a wicked man almost in the world, as faire a face as hee carries, but hee hath at some time or other committed some such secret villany, that he would be ready to hang himselfe for shame, if others did know of it; as secret *whoredome*, *selfe-pollution*, speculative *wantonnesse*, men with *men*, women with *women*, as the Apostle speakes, *Rom.* 1. At this day all the world shall see and heare these privy pranks, then the Books shall be opened. Men will not take up a foul businesse, nor end it in private, therefore there shall be a day of publike hearing; things shall not bee suddenly shuffled up, as carnall thoughts imagine, *viz.* That at this day first Christ shall raise the dead, and then the separation shall be made, and then the Sentence past, and then suddenly the judgement day is done: No, no, it must take up some large quantity of time, that all the world may see the secret sinnes of wicked men in the world, and therefore it may be made evident

vident from all Scripture and Reason, that this day of Christs Kingly Office in *Judging* the world, shall last happily longer then his private administration now (wherein hee is lesse glorious) in *governing the World.* Tremble thou time-server, tremble thou hypocrite, tremble thou that livest in any secret sin under the all-seeing eye of this Judge; thine owne conscience indeed shall be a sufficient witnesse against thee, to discover all thy sins at thy particular judgement, but all the world shall openly see thine hidden close courses of darknesse, to thine everlasting shame at this day.

Mans misery by his fall.

The Kingly office of Christ may probably last longer then his private administration.

4. In regard of the fearfull sentence that then shall be passed upon thee; *Depart thou cursed creature into everlasting fire prepared for the Devill and his Angels.* Thou shalt then cry out, O mercy, Lord, O a little mercy! No, will the Lord Iesus say, I did indeed once offer it you, but you refused, therefore *Depart.* Then thou shalt plead again, Lord, if I must depart, yet blesse me before I goe: No, no, Depart *thou cursed.* O but, Lord, if I must depart cursed, let me goe to some good place: No, depart thou cursed *into Hell fire.* O Lord, that's a torment I cannot beare; but if it must be so, Lord, let me come out againe quickly; No, depart thou cursed into *everlasting fire.* O Lord, if this be thy pleasure, that here I must abide, let me have good company with me. No, depart thou cursed into everlasting fire, *prepared for the Devil and his Angels.* This shall be thy Sentence. The hearing of which may make the rocks to rent, so that, go on in thy sin and prosper, despise and scoffe at Gods Ministers and prosper, abhor the power and practice of Religion, as a too precise course, and prosper; yet know it, there will a day come, when thou shalt meet with a dreadfull Iudge, a dolefull sentence.

4. The sentence that shall passe against thee.

Mans misery by his fall.

V. Gods wrath shal be powred out on body and soul. Wherein consists the wrath of God. 1. Absence from God

Now is thy day of sinning, but God will have shortly his day of condemning.

5. When the Judgement day is done then the fearfull wrath of God shall be powred out and piled upon their bodies and souls, and the breath of the Lord like a streame of Brimstone shall kindle it, and here thou shalt lye burning, and none shall ever quench it. This is the execution of a sinner after judgement, *Rev.* 21.8.

Now this wrath of God consists in these things.

1. Thy soule shall be banished from the face and blessed sweet presence of God and Christ, and thou shalt never see the face of God more.

It is said, *Acts* 20. that *they wept sore; because they should see Pauls face no more.* Oh, thou shalt never see the face of *God, Christ, Saints,* and *Angels,* more. Oh, heavy doom to famish and pine away for ever without one bit of bread to comfort thee, one smile of *God* to refresh thee! Men that have their sores running upon them, must bee shut up from the presence of men sound, and whole. Oh, thy sins like plague-sores, run on thee, therefore thou must be shut out like a Dog from the presence of God and all his people, 2 *Thes.* 1.9.

2. God a consuming fire.

2, God shall set himselfe like a consuming infinite fire against thee, and tread thee under his feet, who hast by sin trod him and his glory under foot all thy life, A man may devise exquisite torment, for another, and great power may make a little stick to lay on heavy stroakes: but great power stirred up to strike from great fury and wrath, makes the stroake deadly: I tell thee, all the wisedome of God shall then be set against thee to devise torments for thee, *Mich.* 2.3. There was never such wrath felt or conceived, as the Lord hath devised against thee, that livest and dyest in thy natural

natural estate: hence it is called, *wrath to come*, 1 *Thes.* 2. *ult.* The torment which wisedome shall devise, the Almighty power of God shall inflict upon thee, so as there was never such power seene in making the world, as in beholding a poore creature under this wrath, that holds up the soule in being with one hand, and beats it with the other, ever burning like fire against a creature, and yet that creature never burnt up, *Rom.* 9. 22. Think not this cruelty, it's justice; What cares God for a vile wretch whom nothing can make good while it lives? If we have been long in hewing a block, and wee can make no meet vessell of it, put it to no good use for our selves, we cast it into the fire: God heweth thee by *Sermons, sicknesse, losses*, and *crosses, sudden death, mercies*, & *miseries*, yet nothing makes thee better; What should God doe with thee; but cast thee hence? Oh, consider of this wrath before you feel it. I had rather have all the world burning about my eares, than to have one blasting frowne from the blessed face of an infinite and dreadfull God. Thou canst not endure the torment of a little Kitchin-fire on the tip of thy finger, not one halfe hour together: how wilt thou beare the fury of this infinite endlesse consuming fire in body and soule throughout all eternity?

Mans misery by his fall.

Men were better have the world burnt about their ears, then to have one frown from Gods face

3. A guilty conscience a never dying worme

3. The never-dying worme of a guilty conscience shall torment thee, as if thou hadst swallowed downe a living poysonfull snake, which shall lie gnawing and biting thine heart for sinne past, day and night. And this worm shall torment by shewing the cause of thy misery, that is, that thou didst never care for him that would have saved thee. By shewing thee also thy sins against the Law, by shewing thee thy sloath, whereby thy happinesse is lost.

Mans misery by his fall.

Then ſhall thy conſcience gnaw to think, ſo many nights I went to bed without prayer, and ſo many dayes and houres I ſpent in feaſting, and fooliſh ſporting. O, if I had ſpent halfe that time now miſ-ſpent, in praying, in mourning, in meditation, yonder in heaven had I been. By ſhewing thee alſo the meanes that thou once had'ſt to avoid this miſery; ſuch a Miniſter I heard once, that told me of my particular ſins, as if he had been told of mee: ſuch a friend perſwaded me once to turn over a new leafe: I remember ſo many knocks God gave at this Iron heart of mine, ſo many mercies the Lord ſent; but oh, no meanes could prevail with mee. Laſtly, by ſhewing thee how eaſily thou mighteſt have avoided all theſe miſeries. Oh, once I was almoſt perſwaded to be a Chriſtian, but I ſuffered my heart to grow dead, and fell to *looſe company*, and ſo loſt all. The Lord Ieſus came unto my doore and knocked, and if I had done that for Chriſt which I did for the Devill many a time, to open at his knockes, I had been ſaved. A thouſand ſuch bites will this worme give at thine heart, which ſhall make thee cry out, O time, time! O Sermons, Sermons! Oh my hopes and my helpes are now loſt, that once I had to ſave my loſt ſoule!

4. To lodge with the Devils in hel for ever.

4. Thou ſhalt take up thy lodging for ever with Devils, and they ſhall be thy companions: Him thou haſt ſerved here, with him muſt thou dwell there. It ſcares men out of their wits almoſt, to ſee the Devil as they think, when they bee alone; but what horror, ſhall fill thy ſoule, when thou ſhalt be baniſhed from Angels ſociety, and come into the fellowſhip of Devils for ever?

5. Finall deſpaire in an irrecoverable condition.

5. Thou ſhalt be filled with finall deſpaire. If a man be grievouſly ſick, it comforts him to think it will not laſt long, but if the Phyſitian tell him he

hee muſt live all his life time in this extremity, hee thinkes the pooreſt beggar in a better eſtate than himſelfe. Oh to think when thou haſt been millions of yeares in thy ſorrowes, then thou art no nearer thy end of bearing thy miſery, then at the firſt comming in; Oh I might once have had mercy and Chriſt, but no hope now ever to have one glimpſe of his face, or one good looke from him any more.

Mans miſery by his fall.

6. Thou ſhalt vomit out blaſphemous oathes and curſes in the face of God the Father for ever, and curſe God that never elected thee, and curſe the Lord Ieſus that never ſhed one drop of blood to redeeme thee, and curſe God the holy Ghoſt that paſſed by thee, and never called thee, *Rev.* 16. 9. And here thou ſhalt lie and weep and gnaſh thy teeth in ſpight againſt God and thy ſelfe, and roare and ſtamp, and grow mad, that thou muſt lie under the curſe of God for ever. Thus (I ſay) thou ſhalt lie blaſpheming, with Gods wrath like a pile of fire on thy ſoule burning, and floods, nay ſeas, nay more, ſeas of teares (for thou ſhalt for ever lye weeping) ſhall never quench it.

6. Blaſpheming & curſing for ever.

And here which way ſoever thou looke ſt, thou ſhalt ſee matter of everlaſting griefe. Looke up to heaven, and there thou ſhalt ſee (Oh) that God is for ever gone. Look about thee, thou ſhalt ſee Devils quaking, curſing God, and thouſands, nay millions of ſinfull damned creatures crying and roaring out with doleſull ſhriekings: Oh the day that ever I was born! Look within thee, there is a guilty conſcience gnawing. Look to time paſt, Oh thoſe golden dayes of grace, and ſweet ſeaſons of mercy are quite loſt, and gone! Looke to time to come, there thou ſhalt behold evills, troopes and ſwarmes of ſorrowes, and woes, and raging waves, and

Miſery incompaſſeth thoſe in hell.

Mans misery by his fall.

and billowes of wrath comming roaring upon thee. Look to time present, Oh not one houre or moment of ease or refreshing, but all curses meet together, and feeding upon one poor lost immortall soule, that never can be recovered again! No God, no Christ, no Spirit to comfort thee, no Minister to preach unto *thee*, no friend to wipe away thy continuall *Teares*, no Sun to shine upon thee, not a bit of bread, not one drop of water to coole thy tongue.

This is the misery of every naturall man. Now doe not thou shift it from thy selfe, and say, *God is mercifull*, True, but it is *to very few* as shall be proved. 'Tis a thousand to one if ever thou be one of that small number whom God hath picked out to escape this wrath to come. If thou doe not get the Lord Jesus to beare this wrath, farewell God, Christ, and Gods mercy for ever. If Christ had shed seas of blood, set thine heart at rest, there is not one drop of it for thee, untill thou commest to see, and feele, and groan under this miserable estate. I tell thee, Christ is so farre from saving thee, that he is thine enemy. If Christ were here and should say, Here is my bloud for thee, if thou wilt but lye down and mourn under the burden of thy misery, and yet for all his speeches, thy dry eyes weep not, thy stout heart yeelds not, thy hard heart mourns not, as to say; Oh! I am a sinfull, lost, condemned, curs'd, dead creature: what shal I do? Dost not thinke but he would turne away his face from thee, and say, Oh! thou stony, hard-hearted creature, wouldst thou have mee save thee from thy misery, and yet thou wilt not groone, sigh, and mourne for deliverance to me, out of thy misery? If thou likest thine estate so well, and prizest me so little, perish in thy misery for ever.

Oh!

Oh! labour to be humbled day and night under this thy wofull estate. Thou art guilty of *Adams* grievous sin; will this breake thine heart? *No.* Thou art dead in sin, and top-full of all sin, will this breake thine heart? *No.* Whatsoever thou dost, hast done, shalt doe, remaining in this estate, is sinne, will this breake thine heart? *No.* God is thine enemy, and thou hast lost him, will this breake thine heart? *No.* Thou art condemned to dye eternally; Satan is thy Iaylor, thou art bound hand and foot in the bolts of thy sins, and cast into utter darkneſſe, and ready every moment to drop into Hell, will this break thine heart? *No.* Thou must dye, and after that appeare before the Lord to judgment; and then beare Gods everlasting insupportable wrath, which rends the Rocks, and burnes down to the bottome of hell; will this break thine hard heart, man? *No.* Then farewell Christ forever, never looke to see a Christ, untill thou doest come to feele thy misery out of Christ. Labour therefore for this, and the Lord will reveale the Brazen Serpent, when thou art in thine own sense and feeling, stung to death with thy fiery Serpents.

So I come to open the fourth principall Point.

Mans misery by his fall.

The scope of knowing our miseries is to bee humbled.

CHAP. IV.

That the Lord Jesus Christ is the onely meanes of Redemption and deliverance out of this estate.

IN whom we have redemption through his blood *Eph.* 1. 7. which plainly demonstrates, that *Jesus Christ is the onely meanes of mans Redemption and deliverance out of his bondage and miserable estate.*

The 4th. Principle Christ the onely Redeemer by price.

And this is the Doctrine I shall now insist upon.

Doct.

When

Christ our onely Redeemer.

When the Israelites were in bondage and misery, hee sends *Moses* to deliver them. When they were in *Babylon*, he stirreth up *Cyrus* to open the prison gates to them; but when all mankind is under spirituall misery, hee sends the Lord Jesus, God and man to redeem him, *Acts* 4.12.

Object.

Quest. How doth Christ redeem men out of this misery?

Answ. 1. By price.

Answ. By *paying a price for them*, 1 *Cor.* 6. *ult.* Gods mercy will bee manifested in saving some, and his justice must be satisfied by having satisfaction or price made and paid for mans sinne.

How men are redeemed.

Hence Christ satisfieth Gods Justice.

1. By standing in their room.

First, by standing in the room of all them whom mercy decreeth to save. A surety standeth in the room of a debtor, *Heb.* 7.22. As the first *Adam* stood in the room of all mankind fallen: so Christ standeth in the room of all men rising, or to be restored again.

2. By taking away the guilt of their sinne.

Secondly, by taking from them in whose room he stood, the eternal guilt of all their sins, and by assuming the guilt of all those sinnes unto himselfe, 2 *Cor.* 5. 22. Hence *Luther* said, Christ was the greatest sinner, by imputation.

3. By bearing the curse for sins.

Thirdly, by bearing the curse and wrath of God kindled against sinne, God is so holy, that when hee seeth sinne sticking onely by imputation to his owne Son, he will not spare him, but his wrath and curse must he bear, *Gal.* 3.13. Christ drinks up the cup of all the elect at one draught, which they should have beene sipping and drinking, and tormented with millions of yeares.

4. By making us perfect.

Fourthly, by bringing into the presence of God perfect righteousnesse, *Rom.* 5. 11. for this also Gods justice required *perfection*, conformity to the

the Law, as well as (*perfect satisfaction*) suffering for the wrong offered to the Law-giver. Justice thus requiring these foure things, Christ satisfies Justice by performing them, and so payes the price.

Christ our onely Redeemer.

II. Christ is a *Redeemer* by strong hand. The first Redemption by price is finished in Christs person, at his resurrection: the second is begun by the Spirit in mans vocation, and ended at the day of judgement; as money is first payd for a Captive in *Turkie*, and then because hee cannot come to his owne Prince himselfe, he is fetch away by strong hand.

Dan. 9. 24.

II. Christ a Redeemer by price.

Here is encouragement to the vilest sinner, and comfort to the selfe-succourlesse and lost sinner, who have spent all their money, their *time* and *endeavours* upon those duties and strivings that have beene but poore Physitians to them. Oh look up here to the Lord Iesus, who can do that cure for thee in a moment, which all creatures cannot doe in many yeares. What bolts, what strong fetters, what untuly lusts, temptations and miseries art thou lockt into? Behold the Deliverer is come out of *Sion*, having satisfied justice, and payd a price to ransome poore Captives, *Luke* 4 18. with the keyes of Heaven, Hell, and thy unruly heart in his hand, to fetch thee out with great mercy and strong hand; who knowes but thou poore prisoner of hell, thou poore captive of the Devil, thou poore shackled sinner, may'st be one whom he is come for? Oh looke up to him, sigh to heaven for deliverance from him, and be glad & rejoyce at his comming. This strikes terrour to them, that though there is a meanes of deliverance, yet they lye in this misery, never groane, never sigh to the Lord Iesus for deliverance; nay, that rejoyce in their bondage, and dance to hell in their bolts;

Use. 1. Of encouragement.

Christ came downe from heaven to relieve poore Captives bound in fetters of sinne.

Use. 2. Of terror.

Christ our onely Redeemer.

nay, that are weary of deliverance, that sit in the stocks, when they are at prayers, that come out o the Church when the tedious Sermon runs somewhat beyond the houre, like prisoners out of a Jaile, that despise the Lord Iesus, when hee offers to open the doors, and so let them out of that miserable estate. Oh poore creatures! is there a meanes of deliverance, and dost thou neglect, nay, despise it? Know it, that this will cut thine heart one day, when thou art hanging in thy gibbets in hell, to see others standing at Gods right hand, redeemed by Christ; thou mightst have had share in their honour: for there was a Deliverer come to save thee, but thou wouldst have none of him. Oh thou wilt lye yelling in those everlasting burnings, and teare thy haire, and curse thy selfe: from hence might I have beene delivered, but I would not. Hath Christ delivered thee from hell, and hath hee not delivered thee from thine Alehouse? Hath Christ delivered thee from Satans society, when he hath not delivered thee from thy loose company yet? Hath Christ delivered thee from burning, when thy faggots, thy sinnes, grow in thee? Is Christs blood thine, that mak'st no more account of it, nor feelest no more vertue from it, than in the blood of a chicken? Art thou redeemed, dost thou hope by Christ to be saved, that didst never see, nor feele, nor sigh under thy bondage? Oh! the Devills will keepe holiday (as it were) in hell, in respect of thee, who shalt mourne under Gods wrath, and lament. Oh there was a meanes to deliver us out of it, but thou shalt mourne for ever for thy misery. And this will bee a Bodkin at thine heart one day, to thinke there was a Deliverer, but I wretch would none of him.

The neglect of our delliverance by Christ wil prove a cut at the last day.

Here

Here likewise is a matter of reproof to such as seeke to come out of this misery, from and by themselves. If they be *ignorant*, they hope to bee saved by their good meaning and prayers. If *civill*, by paying all they owe, and doing as they would bee done by, and by doing no body any harm. If they be *troubled* about their *estates*, then they lick themselves whole by their mourning, repenting, and reforming. Oh poore stubble! canst thou stand before this consuming fire without sin? Canst thou make thy selfe a Christ for thy selfe? Canst thou beare and come from under an infinite wrath? Canst thou bring in perfect righteousnesse into the presence of God? This Christ must doe, else he could not satisfie and redeem. And if thou canst not doe thus, and hast no Christ, *desire* and *pray*, that heaven and earth shake till thou hast worn thy tongue to the stumps, *endeavour* as much as thou canst, and others commend thee for a diligent Christian; *mourne* in some wildernesse till dooms-day, dig thy grave there with thy nailes, weep buckets full of hourely teares, till thou canst weep no more, *fast* and *pray* till thy skin & bones cleave together; *promise* and *purpose* with full resolution, to be better; nay, *reforme* thy head, heart, life, and tongue, and some, nay all sins; live like an Angel, shine like a sun, walke up and downe the world like a distressed Pilgrim going to another countrey, so that all Christians commend and admire thee; dye ten thousand death, lye at the fire back in hell so many millions of yeares, as there be piles of grasse on the earth, or sands upon the Seashore, or stars in heaven, or motes in the Sun; I tell thee, not one spark of Gods wrath against thy sin, shall be, can be quenched by all these *duties*, nor by any of these *sorrowes* or *teares*; for, these are not the blood of Christ.

Christ our onely Redeemer.

Use. 3. Of reproof.

Christ our onely Redeemer.

Nay, if all the Angels and Saints in heaven and earth ſhould pray for thee, theſe cannot deliver thee, for they are not the blood of Chriſt. Nay, God as a Creator having made a Law, will not forgive one ſin without the blood of Chriſt; nay, Chriſts blood will not doe it neither, if thou doeſt joyne never ſo little that thou haſt or doeſt, unto Ieſus Chriſt, and makeſt thy ſelfe or any of thy duties copartners with Chriſt in that great worke of ſaving thee. Cry out therefore as that bleſſed Martyr did, *None but Chriſt, none but Chriſt.*

Gal. 5. 2.

Uſe. 4. Be watchfull.

Take heed of neglecting or rejecting ſo great ſalvation by *Jeſus Chriſt.* Take heed of ſpilling this potion, that onely can cure thee.

Object.

But thou wilt ſay, This meanes of Redemption is onely appointed for ſome, it is not intended for all, therefore not for me, therefore how can I reject Chriſt?

Anſw.

It is true, Chriſt ſpent not his breath to pray for all, *Iohn* 17. 9. much leſſe his blood for all; therefore he was never intended as a Redeemer for all; but that hee is not intended as a deliverer for thee. How doth this follow? How doſt thou know this?

But ſecondly, I ſay; though Chriſt be not intended for *all*, yet he is *offered* unto *all*, and therefore unto thee, And the ground is this chiefly.

The offer of Chriſt univerſal, and why.

The univerſall offer of Chriſt ariſeth not from Chriſts Prieſtly office immediately, but from his Kingly office, whereby the Father having given him all power and dominion in heaven and earth, he hereupon commands all men to ſtoop unto him, and likewiſe bids all his Diſciples, and all their ſucceſſors to goe and preach the Goſpel to every creature under heaven, *Matth.* 28. 18, 19. For Chriſt doth not immediately offer himſelfe to all men as a

Mark 16. 15.

Saviour,

Saviour, whereby they may be encouraged to serve him as a King: but first as a King commanding them to cast away their weapons, and stoop unto his Scepter, and depend upon his free mercy, acknowledging, if ever he save me, I will blesse him; if he damne me, his name is righteous in so dealing with me.

Christ our onely Redeemer.

But that I may fasten this exhortation, I will shew these foure things:

I. The Lord Iesus is offered to every particular person: which I will shew thus: What hast thou to say against it, that thou dost doubt of it? It may be thou wilt plead:

I. The offer of Christ universall, & wherein.

Oh, I am so ignorant of my selfe, God, Christ, or his will, that surely the Lord offers no Christ to me.

Answ.

Yes, but he doth though thou lyest in utter darknesse. Our blessed Saviour glorified his Father, for *revealing* the mystery of the *Gospel* to *simple men*, neglecting those that carried the chiefe *reputation* of wisedome in the world. The parts of none are so low, as that they are beneath the gracious regard of Christ. God bestoweth the best fruits of his love upon mean and weake persons *here*, that he might confound the pride of flesh the more. Where it pleaseth him to make his choyce, and to exalt his mercy, he passeth by no degre of wit, though never so uncapable. But you will say, I am an enemy to God, and have a heart so stubborne and loath to yield; I have vexed him to the very heart by my transgressions. Yet he beseecheth thee to be reconciled, Put case thou hast been a sinner, and rebellious against God, yet so long as thou art not found amongst malicious opposers, and underminers of his truth, never give way to despairing thoughts, thou hast a mercifull Saviour.

Pro. 9. 4.

2 Cor. 5. 20.

Pro. 1. 22. 23.

Object.

Answ.

But I have despised the meanes of reconciliation, and rejected mercy.

Object.

Yet

Christ our onely Redeemer.

Answ.

Yet God calls thee to return; *Thou hast played the harlot with many lovers, yet turn againe to me, saith the Lord, Ier.* 3. 1. Cast thy selfe into the arms of Christ, and if thou perish, perish there; if thou dost not, thou art sure to perish. If mercy be to be had any where, it is by seeking to Christ, not by turning from him. Herein appears Christs love to thee, that hee hath given thee a heart in some degree sensible; hee might have given thee up to *hardnesse, security,* and *prophanenesse*; of all spirituall judgements the greatest. But hee that dyed for his enemies, will in no wise refuse those, the desire of whose soule is towards him. When the Prodigall set himselfe to return to his Father, his Father stayes not for him but meets him in the way. If our sins displease us, they shall never hurt us; but we shall be esteemed of God to be that which we desire and labour to be, *Psal.* 145. 19.

Christ casts off none that desires to come unto him.

Object.

But can the Lord offer Christ to me, so poore, that have no strength, no faith, no grace, nor sense of my poverty?

Answ.

Yes, even to thee; why should wee except our selves, when Christ doth not except us? *Come unto mee all yee that are weary and heavy laden,* We are therefore poore, because we know not our riches. We can never be in such a condition, wherein there will bee just cause of utter despaire. *Hee that sits in darkenesse, and seeth no light,* no light of comfort, no light of God's countenance, *yet let him trust in the Name of the Lord.* Weaknesses do not debar us from mercy; nay, they incline God the more. The husband is bound to beare with the wife, *as being the weaker vessell*; and shall we think God will exempt himselfe from his own Rule, and not bear with his weake Spouse? But is this offer made to me that cannot love, prize, nor desire the Lord Jesus?

Christ calls all sinners to come unto him without exception

Object.

Yes,

Yes, to thee, Christ knowes how to pittie us in this case. We are weake, but wee are his. A father lookes not so much at the blemishes of his child, as at his owne nature in him; so Christ findes matter of love from any thing of his owne in us, A Christians carriage towards Christ may in many things be very offensive, and cause much strangenesse, yet (so long as hee resolves not upon any known evill) Christ will owne him, and he is Christs.

Christ our onely Redeemer.

Oh! but I have fallen from God oft, since hee hath inlightned me; and doth hee tender Christ to *Me?*

Answ. Christ ownes men though they are weak, and cannot prize him

Thou must know that Christ hath married every beleeving soule to himselfe, and that where the work of grace is begun, sinne loses strength by every new fall: if there be a spring of sinne in thee, there is a spring of mercy in God, and a fountain daily opened to wash thy uncleanesse in. *Adam* (indeed) lost all by once sinning, but we are under a better covenant, a covenant of Mercy, and are incouraged by the Son to goe to the Father every day for the sinsof that day. If I was willing to receive Christ, I might have Christ offered to me, but will the Lord offer him to such a one as desires not to have *Christ?*

Object.

Answ.

Yes, (saith our Saviour) *I would have gathered you as the Hen gathereth her chickens under her wings, and you would not.* We must know, a creating power cannot only bring something out of *nothing*, but contrary out of *contrary*; of unwilling, God can make us *a willing people.* There is a promise of *powring clean water upon us*, and Christ hath taken upon him to purge his Spouse, and make her fit for himselfe. What hast thou now to plead against this strange kindnesse of the Lord in offering Christ to thee; Thou wilt say, it may be;

Christ offers himselfe to those that doe not desire him.

Oh!

Christ our onely Redeemer.

Answ. No time past to receive Christ.

Object.

Answ. Christ freely offers himselfe to men, but not force men to him.

Quest.

Answ. The conditions of coming to Christ. On what termes Christ may be had.

1. Wee must give our selves to him.

2. Wee must give away all our sins.

Oh! I feare time is past, Oh! time is past, I might once have had Christ, but now mine heart is sealed downe with hardnesse, blindnesse, unbeliefe; Oh! time is now gone.

No, not so, see *Isa.* 65. 1. 2. 3. *All the day long God holdeth out his hands to a back-sliding and rebellious people.* Thy day of grace, thy day of means, thy day of life, thy day of Gods striving with thee, and stirring of thee, still lasts.

But if God be so willing to save, and so prodigal of his Christ, why doth hee not give me Christ, or draw me to Christ.

I answer, What command doest thou look for to draw thee to *Christ*, but this word *Come*; Oh come thou poore, forlorn, lost, blinde, cursed, nothing, I will save thee, I will enrich thee, I will forgive thee, I will enlighten thee, I will blesse thee, I will bee all things unto thee, doe all things for thee. May not this win and melt the heart of a Devil?

II. Upon what conditions may Christ be had?

Make an exchange of what thou art, or hast with Christ, for what Christ is or hath; and so taking him, (like the wise Merchant the *Pearl*) thou shalt have salvation with him.

Now this Exchange lyeth in these foure things chiefly.

First, Give away thy selfe to him, *head, heart, tongue, body, soule*, and he will give away himselfe unto thee, *Cant.* 6. 3. yea he will stand in thy room in heaven, that thou mayst triumph and say, I am already in heaven, glorified in him. I see Gods blessed face in *Christ*; I have conquered Death, Hell, and the Devil in him.

Secondly, Give away all thy *sins* to *Christ*, confesse them, leave them, cast them upon the *Lord Iesus*, so as to receive power from him to forsake them

them; and hee will be made sin for thee to take them away from thee, 1 *Iohn* 1.9.

Thirdly, Give away thine *honour, pleasure, profit, life*, for him; hee will give away his crown and honour, life, and all to thee, *Luke* 18. Let nothing be sweet unto thee but *Him*, and nothing shall bee sweet unto him but *thee*.

Fourthly, Give away thy Rags, forsake thine owne Righteousnesse for him; hee will give away all his Robes and Righteousnesse to thee, *Psal.* 3. 8, 9. Thou shalt stand as glorious in the sight of God, howsoever thou art a poore shake in thy self; as an Angell, nay, as all the Angels, because cloathed with his Sonne *Christ Jesus* his Righteousnesse.

Now tell me, will you have *Christ*? He is offered to you. Yes, you will all say: Yea, with all mine heart. But will you have him on these tearms, upon these four conditions?

Now because men will flatter themselves, and say, Yes;

III. I will shew you four sorts of people that reject *Christ* thus offered.

First, The *slighting Unbeleever*; that when he heares of an offer of *Christ*, and should wonder at the love of the Lord in doing this; hee makes nothing of it, but goes from the Church, and sayes, VVee must give Ministers the wall in the Pulpit; and, poore men, they must have somewhat to say and preach for their living: There was a good plain Sermon to day, the man seemes to mean well, but I think he be no great Schollar; and so makes no more of the offer of *Christ*, then of the offer of a straw at his feet. If a good bargain be offered them, they will forget all their businesse to accomplish that; yet they make light of this offer, *Mat.* 22.

Secondly, The *desperate unbeleever*: that seeing his

Christ our onely Redeemer.

3. Wee must give away our honour, pleasure, life it self, if he require it.

4. Wee must give away all our own righteousnesse.

III. Four sorts of people that reject Christ.

1. The slighter.

2. The desperate unbeleever.

Christ our onely Redeemer.

his sins to be so great, and feeling his heart so hard, and finding but little good from God, since hee sought for helpe, (like *Cain*) flyeth from the presence of the Lord; like a mad Lyon he breaks his chains of restraining grace, and runneth roaring after his prey, after his cups, queans, lusts, &c. and so will not honour Christ with such a great cure of such great sins; that he shall never have the credit of it, nor will be beholding to him for such kindeneſſe.

3. The presumptuous unbeliever.

Thirdly, *the presumptuous unbeliever*: that seeing what sinnes hee hath commited, and it may be having a little touch, and some sorrow for his sins, catcheth at Christ, hoping to be saved by him before ever he come to be loaden with sinne as the greateſt evil, or Gods wrath kindled against him as his greateſt curse; and so catching at *Christ*, hopes hee hath *Christ*, and hoping he hath *Christ* already, shuts out *Christ* for the future, and so rejects him. *Mich.* 3. 11. You shall have these men and women complain never of the want, but only of the weakeneſſe of their faith, and they will not be beaten off from thence; let them heare never so much of their misery, nor see never so much of their sinne, yet they will not be beaten off from trusting to Christ.

4. To the tottering & doubtfull unbeliever.

Fourthly, *the tottering, doubtfull unbeliever*: one that is in a queſtion whether he had beſt have Christ or no: he sees some good in Christ that he would gladly have him for; as, There I shall have heaven, and pardon, and grace, and peace; and yet hee sees many things hee dislikes with Christ; as, namely, then farewell merry meetings, pastimes, cards, & dice, pleasure and sinfull games; and hence they totter this way, and that way, not knowing whether they had beſt have Christ or no, *Iam.* 1. 6. 7. these people reject *Jesus Christ*. IV. And

IV. And now come and see the greatnesse of this sinne.

1. It's a most *bloody sin*, it's a trampling under foot the blood of the Son of God, *Heb.* 10. 29.

2. It's a most *dishonouring sin*; for, as by the first act of faith a man glorifieth God by obeying all the Lawes at an instant in Christ: so, by rejecting him, thou dost break all those Lawes of God in an instant, and so dost dishonour him.

3. It's a most *ungratefull sin*, it's despising Gods greatest love, which the Lord takes most heavily.

4. It's a most *inexcusable sin*; for what have you to cast against *Jesus Christ*? Oh, my sins are so great, thou wilt say. But take *Christ*, his blood will wash thee from all thy sins.

Oh! but mine heart is hard, and my mind blind. Yea, but take me, and I will breake thine heart, open thine eyes. A new heart is Gods gift, and hee hath promised to create it in us.

Oh! but then I must forsake all my pleasures. Thou shalt have them fully, continually, infinitely in Christ.

Oh! but I cannot take Christ.

Oh! but Christ can give thee a hand to receive him, as well as give away himselfe.

5. It is a *most heavy sinne*. What sinne will gripe so in hell as this? *John* 3. 19. God the Father shall strike the Devills for breaking the Law of the Creation; but God the Sonne shall strike thee, and the Comforter himselfe shall set himself against thee, for despising the meanes and offers of Redemption. The Devils might never have had mercy, but thou shalt thinke with anguish, and vexation, and madnesse of heart, I might have had a *Christ*, he was offered unto me: Mercy wooed this stubborne proud heart to yeeld.

Christ our onely Redeemer.

IV. The great evill in rejecting Christ.

1. A bloody sinne.
2. A dishonoring sinne.
3. An ungratefull sinne.
4. An inexcusable sinne.

Object.
Answ.
Object.
Answ.

5. An heavy sin.

Christ our onely Redeemer.

But, O rock of Adamant that I was, it did not affect me. Oh flye speedily to this *City of Refuge, lest the pursuer of blood overtake thee.*

Use. 5. Of invitation to take hold on Christ.

Away then out of your selves to the Lord Jesus. Heaven and earth leave thee, and have forsaken thee: now there is but one more that can doe thee good, and deliver thy soul from endlesse sorrow: go to him, and take hold on him, not with the hand of presumption and love to thy selfe, to save thy selfe, but with the hand of faith, and love to him, to honour him.

Object. I am well enough already; what tell you me of Christ?

Answ. This is the damning sinne of these times; when men have Christ offered unto them, foretelling them else of wrath to come, they say they are well; hence feeling no judgement here, they feare no wrath hereafter; hence being well, they feel no need of Christ; hence till they die they never seek out for a Saviour. Men will not come into the Ark already made for them before the flood arise. The world makes so much of those it nurseth up, that they are unwilling to come to heaven, when they are called to come home.

Security a dangerous sin.

Object. But it may be Christ hath not redeemed me, nor shed his blood for me, therefore why should I go to him?

Answ. To say that Christ hath not redeemed thee, is no excuse for not comming to Christ

It may bee it is true, may be not; yet doe thou venture, as those *Joel. 2. Who knowes but the Lord may return?* It is true, God hath elected but few, and so the Son hath shed his blood, and dyed but for a few; yet this is no excuse for thee to lie down and say, What should I seeke out of my self for succour? Thou must in this case venture and try, as many men amongst us doe now, who hearing of one good living fallen, twenty of them will goe and

seeke

seeke for it, although they know onely one shall have it. Therefore say as those Lepers in *Samaria*, If I stay here in my sinnes, I die; if I goe out to the camp of the *Syrians*, we may live, wee can but die however: if I goe out to *Christ*, I may get mercy, however, I can but die, and it is better to die at Christs feet, than in thine owne puddle: Content not your selves therefore with your bare reformation and amending your lives; this is but to crosse the debt in thine owne booke, it remaineth uncancelled in the creditors booke still: but goe, take, offer up this eternall sacrifice before the eyes of God the Father, and cry guilty at his barre, and looke for mercy from him; sigh under thy bondage, that as *Moses* was sent unto the *Israelites*, so may *Christ* be sent into thy soule. Rest not therefore in the sight or sense of a helplesse condition, saying, I cannot help my selfe, unlesse Christ doth sigh unto the Lord Iesus in heaven for succour, and admire the Lord for ever, that when there was no help, and when he might have raised out of the stones children to praise him, yet he should send his Son out of his bosome to saye thee. So much for this particular.

Christ our onely Redeemer.

The fifth *Divine Principle* followes to be handled.

CHAP. V.

That those that are saved are very few; and that those that are saved, are saved with very much difficulty.

Strait is the gate, and narrow is the way that leadeth unto life, and few there be that finde it, Mat. 7. 14.

The fifth Principle

Here are two parts.

1. The paucity of them that shall be saved; *few finde the way thither.* 2. The difficulty of being saved; *Strait and narrow is the way and gate unto life.*

Hence

Few are saved, and that with difficulty. [illegible] Doct. 1. Luke 1.32

Hence arise two Doctrines.

1. That the number of them that shall be saved is very small, *Luke* 13. 24. the Devil hath his drove, and *swarmes* to goe to hell, as fast as Bees to their Hive; Christ hath his *Flock*, & that is but *a little flock*; hence Gods children are called *Iews*, *Mal.* 3. 17, which commonly are kept secret, in respect of the other lumber in the house; hence they are called *Strangers* and *Pilgrims*, which are very few in respect of the inhabitants of the countrey through which they passe: hence they are called *sonnes of God*, 1 *Iohn* 3. 2. *Of the blood Royall*, which are few in respect of common subjects.

But see the truth of this Point in these two things.

Few saved in all ages

First, looke to all ages and times of the world. Secondly, to all places and persons in the world, and we shall see few men were saved.

I.

1. Looke to all ages, and we shall finde but a handfull saved. As soone as ever the Lord began to keep house, and there were but two families in it, there was a bloody *Cain* living, and a good *Abel* slain, And as the world increased in number, so in wickednesse, *Gen.* 6. 12. it is said, *All flesh had corrupted their wayes*; and amongst so many thousand men, not one righteous but *Noah*, and his family; and yet in the Arke there crept in a cursed *Cham*.

As the world encrease in number, so in wickednesse.

Afterwards, as *Abrahams* posterity increased, so we see their sinne abounded. When his posterity was in *Egypt*, where one would thinke, if ever men were good, now it would appeare, being so heavily afflicted by *Pharaoh*, being by so many miracles miraculously delivered by the hand of *Moses*, yet most of these *God was wrath with*, *Heb.* 3. 12. and onely two of them, *Caleb*, and

Iosh wa

Iosuah went into *Canaan*, a type of heaven. Look into *Solomons* time, what glorious times! what great profession was there then! Yet after his death, *ten Tribes* fell to the odious sin of Idolatry, following the command of *Jeroboam* their King. Looke further into *Isaiahs* time, when there were multitudes of Sacrifices and prayers, *Esay*, 1. 11. yet then there was but a *remnant*, nay, a very *little* remnant that should be saved. And looke to the time of Christs comming in the flesh, (for I pick out the best time of all) when one would thinke by such Sermons he preached, such miracles hee wrought, such a life as he led, all the *Iewes* should have entertained him, yet it is said, *Hee came unto his owne, and they received him not.* So few, that Christ himselfe admires at one good *Nathaniel, Behold an Israelite in whom there is no guile.* In the Apostles time, many indeed were converted, but few comparitively, and amongst the best Churches many bad: as that at *Philippy*, *Phil.* 3. 18. Many had a name to live, but were dead, and *few* onely kept their garments unspotted. And presently after the Apostles time, *many grievous wolves came and devoured the sheep*; and so in succeeding ages, *Rev.* 12. 9. *All the earth wondred at the whore in skarlet.*

And in *Luthers time*, when the light began to arise againe, he saw so many carnall Gospellers, that he breaks out in one Sermon, into these speeches, *God grant I may never live to see those bloody days that are coming upon an ungodly world.* *Latimer* heard so much prophaneness in his time, that he thought verily dooms day was just at hand. And have not our eares hard censuring those in the *Palatinate*, where (as 'tis reported) many have fallen from the glorious Gospel to Popery, as fast as

Few are saved, and that with difficulty.

Isa. 1. 9.

Ioh. 1. 12

Rev. 3. 4.

Acts 20. 28. 29. 30

Luther.

Latimer

Few are saved, & that with difficulty.

as leaves fall in *Autumn*, Who would have thought there had lurked such hearts under such a shew of detesting Popery, as was among them before? And at Christs comming, *shall hee finde faith on the earth?*

II. Few shall be saved in all places.

2. Let us looke into all places and persons, and see how few shall be saved. The world is now split in four parts, *Europe*, *Asia*, *Africa*, and *America*: and the three biggest parts is drowned in the deluge of prophanenesse and superstition; they doe not so much as professe Christ; you may see the sentence of death written on these mens foreheads, *Ier.* 10. *ult.* But let us looke upon the best part of the world, and that is *Europe*, how few shall be saved there? First, the *Grecian* Church, howsoever now in these dayes their good Patriarch of *Constantinople* is about a generall Reformation among them, and hath done much good; yet are they for the present, and have been for the most part of them, without the saving meanes of knowledge. They content themselves with their old superstitions, having little or no preaching at all.

Ier. 10. 25 Powre out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name &c.

And for the other parts, as *Italy*, *Spain*, *France*, *Germany*, for the most part they are Popish; and see the end of these men, 2 *Thes.* 2. 9. 10. 11. 12. And now among them that carry the badge of honesty, I will not speake what mine eares have heard, and my heart believes concerning other Churches: I will come into our owne Church of *England*, which is the most flourishing Church in the world: never had Church such Preachers, such meanes; yet have wee not some Chappels and Churches stand as darke Lanthornes without light, where people are led with blinde, or idle, or licentious Ministers, and so both fall into the ditch?

Few shall be saved in England. 1 Cor. 1. 29.

Nay, even amongst them that have the meanes

of

of grace, but few shal be saved. It may be sometimes amongst ninety nine in a Parish, Christ sends a Minister to call some *one* lost sheep among them, *Matthew* 13. Three grounds were bad where the seed was sown, and onely one ground good.

Few are saved, & that with difficulty. Matth. 22. Luke 13. 24. 25.

It's a strange speech of *Chrisostom* in his fourth Sermon to the people of *Antioch*, where he was much beloved, and did much good: *How many doe you thinke* (saith he) shall be saved in this City? *It will be an hard speech to you, but I will speake it; though here bee so many thousands of yet there cannot bee found an hundred that shall be saved, and I doubt them too; for what villany is there among youth? what sloth in old men?* and so hee goes on. So say I, never tell me wee are baptized, and are Christians, and trust in Christ; let us but separate the Goats from the Sheep, and exclude none but such as the Scripture doth, and sets a crosse upon their doores, with, *Lord have mercy upon them*, and we shall see onely few in the City shall be saved.

chrisostom thoght in *Antioch*, an hundred could not be saved.

Those which the Scripture excludes from salvation.

1. Cast out all the *prophane people* among us, as drunkards, swearers, whores, lyers, which the Scripture brands for black sheep, and condemns them in an hundred places.

1. Prophane.

2. Set all *Civill men*, that are but wolves chained up, tame Devils, swine in a faire Medow, that pay all they owe, and doe no body any harm, yet doe none any great good, that plead for themselves and say, Who can say black is mine eye? These are righteous men, whom Christ never came to call; *For he came not to call the righteous, but sinners to repentance*, 3. Cast by all *Hypocrites*, that like stage-players, in the sight of others, act the parts of Kings, and honest men; when looke upon them in their tyring-house, they are but base varlets.

2. Civill men.

3. The hypocrits

Few are saved, & therefore wish difficulty.

4. The formall professors

4. *Formall Professors*, and *Carnall Gospellers*, that have a thing like *faith*, and like *sorrow*, and like *true repentance*, and like *good desires*, but yet they be but pictures, they deceive others and themselves too, 2 *Tim.* 3. 5.

Set by these four sorts, how few then are to bee saved, even among them that are hatcht in the bosome of the Church?

Use 1. Of encouragement

First, here then is an Use of *encouragement*. Be not discouraged by the name of singularity. What? doe you thinke your selfe wiser then others? and shall none bee saved but such as are so precise as Ministers prate? Are you wiser than others, that you thinke none shall goe to heaven but your self? I tell you, if you would be saved, you must be singular men, not out of *faction*, but out of *conscience*, *Acts* 24. 16.

Tit. 2. 14.

Use 2. Of terror

Secondly, here is matter of *terrour* to all those that be of opinion, that few shall bee saved; and therefore when they are convinced of the danger of sinne by the Word, they flye to this shelter, if I be damned, it will be woe to many more besides mee then; as though most should not bee damned. Oh yes, the most of them that live in the Church shall perish: and this made an *Hermit* which *Theodoret* mentions, to live 15 yeares in a cell in a desolate wildernesse, with nothing but bread and water, and yet doubted after all his sorrow, whether he should be saved or no. Oh! Gods wrath is heavy, which thou shalt one day beare.

Use 3. Of exhortation to all confident people.

Thirdly, this ministreth *exhortation* to all *confident people*, that think they believe and say, they doubt not but to be saved, and hence doe not much feare death. Oh! learn hence to suspect and feare your estates, and fear it so much that thou canst not be quiet untill thou hast got some assurance thou shalt be saved.

When

When Christ told his Disciples that one of them should betray him, they all said, *Master, Is it I?* but if hee had said, eleven of them should betray him, all except one, would they not all conclude, *Surely it is I?* if the Lord had said, onely *Few* shall be damned, every man might feare, it may be it is I; but now he sayes, *most* shall, every man may cry out and say, Surely it is I. No humble heart, but is driven to and fro with many stinging feares this way; yet there is a generation of presumptuous, brazen-fac'd, bold people, that confidently thinke of themselves, as the *Iewes* of the *Pharisees* (being so holy and strict) that if God save but two in the world, they shall make one.

Few are saved, & that with difficulty

Presumptuous men thinke of themselves as the Iews did of the Pharisees

The childe of God indeed *is bold as a Lyon*; but he hath Gods Spirit and promise, assuring him of his eternal welfare. But I speake of divers that have no sound ground to prove this point (which they pertinatiously defend) that they shall be saved.

Confidence rages worst in professors at large.

This confident humour rageth most of all in our old professors at large, who thinke, that's a jest indeed, that having been of a good beliefe so long, that they now should be so far behind-hand, as to begin the work, and lay the foundation anew. And not onely among these, but amongst divers sorts of people whom the Devill never troubles, because hee is sure of them already, and therefore cryes peace in their eares, whose *consciences* never trouble them, because *that* hath shut it's eyes; and hence they sleep, and sleeping dream that God is mercifull unto them, and will be so; yet never see they are deceived, untill they awake with the flames of hell about their eares, and the *world* troubles them not, they have their hearts desire here, because they are friends to it, and so enemies to God. And *Ministers* never trouble them, for they have none such

The Devil never troubles some men because he is sure of them already.

Few are saved. & that with difficulty. & the reason. Friends never reprove some men because of displeasing them

as are fit for that worke neere them; or if they have, they can sit and sleepe in the Church, and chuse whether they will believe him. And their friends never trouble them, because they are afraid to displease them. And God himself never troubles them, because that time is to come hereafter. This one truth well pondered and thought on, may damp thine heart, and make thy conscience flye in thy face, and say, *Thou art the man*; it may bee there are better in hell than thy selfe that art so confident; and therefore tell me what hast thou to say for thy selfe, that thou shalt be saved? In what thing hast thou gone beyond them that *thinke they are rich and want nothing, who yet are poore, blinde, miserable, and naked.*

Obj. 1.

Thou wilt say happily, first, I have left my sinnes I have once lived in, and am now no drunkard, no swearer, no lyer, &c.

Answ.

I answer, thou mayest be washt from thy mire (the pollution of the world) and yet bee a swine in Gods account, 2 *Pet.* 2, 20. thou mayest live a blamelesse, innocent, honest, smooth life, and yet be a miserable creature still, *Phil.* 3. 6.

Object. 2

But I pray, and that often.

Answ.

This thou mayst do, and yet never be saved, *Isa.* 1. 11. *To what purpose doe your multitude of Sacrifices?* Nay, thou mayest pray with much affection, with a good heart, as thou thinkest, yet a thousand miles off from being saved, *Prov.* 1. 28.

Obj. 3. *Quest.*

But I fast sometimes, as well as pray.

So did the Scribes and Pharisees, even twice a weeke, which could not be publike, but private fasts, and yet this righteousnesse could never save them.

Obj. 4.

But I heare the word of God, and like the best Preachers.

This

This thou mayst doe too, and yet never be saved. Nay, thou mayst so heare, as to receive much *joy* and comfort in hearing, nay, to believe and catch hold on Christ, and so say and thinke *hee is thine*, and yet not be saved; as the stony ground did, *Matth.* 13. who heard the word with *joy*, and for a *season believed*.

Few are saved, & that with difficulty. Answ. Ezek. 33. 31, 32.

I reade the Scriptures often.

This you may doe too, and yet never bee saved; as the Pharisees, who were so perfect in reading the Bible, that Christ needed but ouely say, *It hath been said of old time*, for they knew the text & place well enough without imitation.

Obj. 5. Answ.

But I am grieved, and am sorrowfull, and repent for my sins past.

Obj. 6.

Judas did thus, *Mat.* 27. 3. he repents himselfe with a legall repentance for feare of hell, and with a naturall sorrow dealing so unkindly with Christ, in betraying not only blood, but innocent blood. True humiliation is ever accompanied with hearty reformation.

Answ.

Oh! but I love good men, and their company.

Obj. 7.

So did the *five foolish Virgins* love the company, and (at the time of *extremity*) the very *oyle* and *grace* of the *wise*, yet they were lockt out of the gates of mercy.

Answ.

But God hath given me more *knowledge* than others, or than I my selfe had once.

Obj. 8.

This thou mayest have, and be able to teach others, and thinke so of thy selfe too, and yet never be saved.

Answ. Ro. 2. 18.

But I keep the Lords day strictly,

Obj. 9.

So did the Jewes, whom yet Christ condemned, and were never saved.

Answ.

I have very many *good desires* and *endeavours* to get heaven.

Obj. 10.

These thou and thousands may have, & yet misse of heaven.

Answ.

Many

Few are saved, & that with difficulty. Luke 13. 24.

Many shall *seeke* to enter in at that narrow gate and not be able.

Obj. 11. *Answ.* Phil. 3. 6. ult.

True, thou wilt say, many men doe many duties, but without any *life* or *zeale*; I am zealous.

So thou mayst be, and yet never be saved, as *Iehu*; *Paul* was zealous when he was a Pharisee, and if he was so for a false Religion, and a bad cause, why, much more mayst thou be for a good cause; so zealous, as not onely to cry out against prophanesse in the wicked, but civill honesty of others, and hypocrisie of others, yea, even of the coldnesse of the best of Gods people: thou mayst bee the fore-horse in the Teame, and the Ring-leader of good exercises amongst the best men, (as *Iosiah* a wicked King was the first that complained of the negligence of his best Officers in not repairing the Temple) and so stirre them up unto it: nay, thou mayest be so forward, as to be persecuted, and not yeeld an inch, nor shrink in the wetting, but mayst manfully and couragiously stand it out in time of persecution, as the *thorny ground* did: so zealous thou mayest bee, as to like best of, and to flock most unto the most zealous Preachers, that search mens consciences best, as the whole Countrey of *Judea* came flocking to *John's* Ministry, and delighted to heare him for a season; nay, thou mayst be zealous, as to take sweet delight in doing of all these things, *Esay* 58. 2. 3. *They delight in approaching near unto God.* yet come short of heaven.

2 Chr. 44 4. 5. 6.

Obj. 12. *Answ.*

But thou wilt say, True, many a man rides post, that breaks his neck at last: many a man is zealous, but his fire is soone quench'd, and his zeale is soone spent; they hold not out; whereas I am constant, and persevere in godly courses.

So did that young man, yet hee was a graceless man, *Matth.* 19. 20. *All these things have*

have I done from my youth: what lack I yet?

It is true, hypocrites may perſevere, but they know themſelves *to be naught* all the while, and ſo deceive others: but I am perſwaded that I am in *Gods* favour, and in a ſafe and happy eſtate, ſince I doe all with a good heart for God.

Few are ſaved, & that with difficulty *Obj.* 13. *Anſw.*

This thou mayeſt verily thinke of thy ſelfe, and yet bee deceived, and damned, and goe to the Devill at laſt. *There is a way* (ſaith *Solomon*) *that ſeemeth right to a man, but the end thereof is the way of death.* For hee is an hypocrite not onely that makes a ſeeming outward ſhew of what hee hath not, but alſo that hath a true ſhew of what indeed there is not.

Prov. 14. 12.

Some hypocrits deceive themſelves ſome deceive others.

The firſt ſort of hypocrites deceive others onely; the latter having ſome inward, yet common worke, deceive themſelves too, *Iam.* 1. 26. *If any man ſeem to be religious,* (ſo many are, and ſo deceive the world,) but it is added, *deceiving his owne ſoule.* Nay, thou mayſt goe ſo fairely, and live ſo honeſtly, that all the beſt Chriſtians about thee may thinke well of thee, and never ſuſpect thee, and ſo mayſt paſſe through the world, and dye with a deluded comfort, that thou ſhalt goe to heaven, and bee canonized for a Saint in thy Funerall Sermon, and never know thou art counterfeit, till the Lord brings thee to thy ſtrict and laſt examination, and ſo thou receive that dreadfull ſentence, *Go yee curſed*: ſo it was with the *five foolish Virgins* that were never diſcovered by the *wiſe*, nor by themſelves, untill the gate of grace was ſhut upon them.

Mat. 25. The five foolish Virgins.

If thou haſt therefore no better evidences to ſhew for thy ſelfe, that thine eſtate is good, then theſe, Ile not give a pins point for all thy flattering falſe hopes of being ſaved: but it may bee thou haſt never

Few are saved, & that with difficulty.

never yet come so farre as to this pitch; and if not, Lord, what will become of thee? Suspect thy self much, and when in this shipwrack of souls thou seest so many thousands sink, cry out, & conclude, It's a wonder of wonders, and a thousand and a thousand to one, if ever thou commest safe to shore.

Use. 4. Strive to be saved.

Oh! strive then to be one of them that shall be saved, though it cost thee thy blood, and the losse of all that thou hast, labour to goe beyond all those that goe so far, and yet perish at the last. Doe not say, that seeing so few shall bee saved, therefore this discourageth me from seeking, because all my labour may be in vain. Consider that Christ here makes another and a better use of it, *Luke* 3. 24. Seeing that *many shall seeke and not enter, therefore* (saith he) *strive to enter in at the strait gate*; venture at least, and try what the Lord will doe for thee. VVherein doth the childe of God, (and so how may I) goe beyond these hypocrites that goe so far?

Quest.

Answ. Wherein a childe of God goeth beyond an hypocrite 1. No unregenerat man but lives in some knowne sinne.

In three things principally.

First, no unregenerate man, though hee goe never so far, let him doe never so much, but hee lives in some one sin or other, secret or open, little or great. *Judas* went far, but he was covetous. *Herod* went far, but he loved his *Herodias*. Every dog hath his kennell, every swine hath his swill, and every wicked man his lust; for no unregenerate man hath fruition of God to content him, and there is no mans heart but it must have some good to content it, which good is to be found onely in the fountain of all good, and that is God; or in the cistern, and that is the creatures: hence a man having lost full content in God, he seeks for, and feeds upon contentment in the creature, which hee makes a God to him,

him, and here lies his lust or sinne, which he must needs live in. Hence, aske those men that goe very far, and take their penny for good silver, and commend themselves for their good desires: I say, ask them, if they have no sin; Yes, say they, who can live without sin? and so they give way to sin, and therefore live in sin; Nay, commonly, all the duties, prayers care, and zeal of the best hypocrites are to hide a lust; as the whore in the *Proverbs*, that wipes her mouth, and goes to the Temple, and pays her vowes; or to feed a lust, as *Jehu* his zeal against *Baal*, was to get a Kingdome.

Few are saved, and that with difficulty.

Hypocrites like the whore in the *Proverbs*, or like *Jehu*, zealous against *Baal*, but for their own ends

There remaines a root of bitternesse in the best hypocrites, which howsoever it be lopt off sometimes by sicknesse, or horror of conscience, and a man hath purposes never to commit again, yet there is secret lurks; and though it seemeth to be bound and conquered by the *Word*, or by *Prayer*, or by outward *Crosses*, or while the hand of God is upon a man, yet the inward strength and power of it remaines still; and therefore when temptations, like strong *Phylistines*, are upon this man again, he breakes all vowes, promises, bonds of God, and will save the life of his sinne.

Secondly, no unregenerate man or woman ever came to bee poore in spirit, and so to be carried out of all duties unto Christ: if it were possible for them to forsake and breake loose for ever from all sinne, yet here they stick as the Scribes and Pharisees, and so like zealous *Paul* before his conversion, they fasted, and prayed, and kept the Sabbath, but they rested in their legall Righteousnesse, and in the performance of these and the like duties. Take the best Hypocrite that hath the most strong perswasions of Gods love to him, and aske him, why hee hopes

2. Unregenerate men are not poor in Spirit.

Few are saved, and that with difficulty.

to be saved. He will answer, *I pray, reade, heare, love good men, cry out of the sins of the time.* And tell him againe, that an Hypocrite may climb these stairs and goe as farre; He will reply, true indeed, but they doe not what they doe with a sound heart, but to bee seene of men. Marke now, how these men seeke a good heart in themselves, and in all things they doe, and therefore feel not a want of all good, which is poverty of spirit, and therefore here they fall short, *Isa.* 66. 2. there were divers Hypocrites forward for the worship of God in the Temple, but God loathes these, because not poore in spirit, to them onely it is said the Lord will looke. I have seene many professors very forward for all good duties, but as ignorant of Christ when they are sifted, as blocks. And if a man (as few doe) know not Christ, hee must rest in his duties, because hee knowes not Christ, to whom hee must goe and be carried if ever he be saved.

God looks on the poore in Spirit.

I have heard of a man that being condemned to die, thought to escape the gallowes, and to save himselfe from hanging by a certain gift hee said he had of whistling; so men seeke to save themselves by their gifts of *knowledge*, gifts of *memory*, gifts of *prayer*, and when they see they must dye for their sinnes, this is the ruine of many a soule, that though he forsake Egypt and his sinnes, and fleshpots there, and will never be so as hee hath been, yet he never cometh into *Canaan*, but loseth himselfe and his soule in a wildernesse of many *duties*, and there perisheth.

3. unregenerate men never take their rest in Christ onely.

Thirdly, if any unregenerate man come unto *Christ*, hee never gets into *Christ*, that is, never takes his *eternall rest* and *lodging in Jesus Christ onely*, *Heb.* 4. 4. *Judas followed Christ for the Bagge*, hee would have the *Bagge* and *Christ* too.

too. The young man came unto Christ to be his Disciple, but hee would have *Christ* and the *world* too; they will not content themselves with Christ alone, nor with the world alone, but make their markets out of both, like whorish wives, that will please their husbands and others too.

Few are saved, & that with difficulty

Men in distresse of conscience, if they have comfort from Christ, they are contented; if they have salvation from hell by Christ, they are contented; but Christ himselfe contents them not. So much for the first Doctrine observed out of the Text. I come now to the second. Thus far an hypocrite goes not.

Doct. 2. *That those that are saved, are saved with much difficulty: or, it is a wonderfull hard thing to be saved.*

Doct. 2. Salvation difficult.

The gate is strait, and therefore a man must sweat and strive to enter; both the entrance is difficult, and the progresse of salvation too. *Jesus Christ* is not got with a wet finger. It is not wishing and desiring to bee saved, will bring men to heaven; hells mouth is full of *good wishes*. It is not shedding a tear at a Sermon, or blubbering now and then in a corner, and saying over thy prayers, and crying God mercy for thy sinnes, will save thee. It is not, *Lord have mercy upon us*, will doe the deed. It is not comming constantly to Church, these are easie matters. But it is a tough worke, a wonderfull hard matter to be saved, 1 *Pet.* 4. 18.

Hence the way to heaven is compared to a *Race*, where a man must put forth all his strength, and stretch every limb, and all to get forward. Hence a Christian life is compared to *wrestling*, *Eph.* 6. 12. All the policy and power of hell buckle together against a Christian, therefore hee must looke to himselfe, or else he falls.

Hence it is compared to *fighting*, 2 *Tim.* 4. 7.

Few are saved, & that with difficulty.

a man must fight against the *Devil*, the *World*, *Himself*, who shoot poysoned bullets in the soul, where a man must kill or bee killed. God hath not lined the way to *Christ* with velvet, nor strewed it with rushes. Hee will never feed a slothfull humour in man, who will be saved, if Christ and Heaven would drop into their mouthes, and if any would bear their charges thither: If *Christ* might be bought for a few of cold wishes and lazy desires, hee would bee of small reckoning amongst men, who would say, *lightly come, lightly goe*. Indeed Christs *yoke is easie* in it selfe, and when a man is got into Christ, nothing is so sweet; but for a carnall dull heart, it is hard to draw in it; for,

Salvation compared to fighting.

Four strait gates to be past through, before we can enter into heaven.

There are four strait gates which every one must passe through before he can enter into heaven.

1. The strait gate of *Humiliation*: God saveth none but, first hee humbleth them; now it is hard to passe through the gates & flames of hell; for a heart as stiffe as a stake, to bow; as hard as a stone, to bleed for the least prick, not to mourne for one sin, but all sinnes; and not for a fit, but all a mans life time; Oh it is hard for a man to suffer himselfe to bee loaden with sinne, and prest to death for sinne, so as never to love sinne more, but to spit in the face of that which hee once loved as deare as his life. It is easie to drop a teare or two, and bee Sermon-sick, but to have a heart rent *for* sinne, and *from* sin, this is true humiliation, and this is hard.

1. The strait gate of humiliation.

2. The strait gate of *Faith*, *Eph.* 1. 19. It's an easie matter to presume, but hard to beleeve in Christ. It is easie for a man that was never humbled, to believe and say, *'Tis but believing*: but it is an hard matter for a man humbled, when hee sees all his sinnes in order before him, the *Devil*

2. Of the strait gate of faith.

and

and *Conscience* roaring upon him, and crying out against him, and God frowning upon him, now to call God *Father*, is an hard work. *Judas* had rather bee hang'd than believe. It is hard to see a Christ as a rock to stand upon, when wee are overwhelmed with sorrow of heart for sinne. It is hard to prize Christ above ten thousand worlds of pearl: 'tis hard to desire Christ, and nothing but Christ; hard to follow Christ all the day long, and never to be quiet till he is got in thine armes, and then with *Simeon* to say, *Lord, now letteſt thou thy ſervant depart in peace.*

Few are ſaved, & that with difficulty.

3. The ſtrait gate of *Repentance*. It is an eaſie matter for a man to confeſſe himſelfe to bee a ſinner, and to cry God forgive me ſ untill next time: but to have a bitter ſorrow, and ſo to turn from all ſin, and to return to God, and all the wayes of God, which is true repentance indeed; this is hard.

3. Of the ſtrait gate of repentance.

4. The ſtrait gate of *oppoſition of Devils*, the *World*, and a mans owne *Selfe*, who knock a man downe when he begins to looke towards Christ and heaven.

4. Strait oppoſition.

Hence learn, that every eaſie way to heaven is a falſe way, although Miniſters ſhould preach it out of their Pulpits, and Angels ſhould publiſh it out of heaven.

Uſe. Of Inſtruction.

Now there are nine eaſie wayes to heaven (as men think) all which leade to hell.

Nine falſe wayes to ſalvation.

1. The common broad way, wherein a whole pariſh may all goe a breadth in it; tell theſe people they ſhall be damned, their anſwer is, then woe to many more beſides me.

1. The broad way.

2. The way of *Civill Education*, whereby many wilde natures are by little and little tamed, and like wolves are chained up eaſily while they are young.

2. The way of civill education

3. *Balaams*

Few are saved, & that with difficulty.

3. The way of good wishes.

3. *Balaams* way of *good wishes*, whereby many people will confesse their ignorance, forgetfulnesse, and that they cannot make such shewes as others doe, but they thanke God their hearts are as good, and God for his part accepts (say they) the will for the deed. And, *My son give mee thine heart*, the heart is all in all, and so long they hope to doe well enough. Poore deluded creatures thus thinke to breake through armies of *sinnes*, *devils*, *temptations*, and to breake open the very gates of Heaven with a few good wishes; they thinke to come to their journeyes end without legs, because their hearts are good to God.

4. The way of formality.

4. The way of *Formality*, whereby men rest in the *performance* of most or all *externall duties* without inward life, *Marke* 1. 14. Every man must have some *Religion*, some fig-leaves to hide their nakednesse. Now this Religion must bee either true Religion, or the false one; if the true, he must either take up the *power* of it, but that he will not, because it is burdensome; or the *forme* of it, and this being easie, men embrace it as their God, and will rather lose their lives than their Religion thus taken up. This forme of Religion is the easiest Religion in the world; partly, because it easeth men of trouble of conscience, quieting that: Thou hast sinned, saith conscience, and God is offended, take a book and pray, keep thy conscience better, and bring thy Bible with thee. Now conscience is silent, being charmed downe with the forme of Religion, as the Devill is driven away, (as they say) with holy water; partly also because the forme of Religion credits a man, partly because it is easie in it selfe, it's of a light carriage, being but the shadow and picture of the substance of religion, as now, what an easy matter is it to come to Church?

The consciences of unregenerate men are often silenced with a forme of religion.

They

They heare (at least outwardly) very attentively an houre and more, and then to turn to a proofe, and to turn down a leafe, here's the forme. But now to spend Saturday night, and all the whole Sabbath day morning, in trimming the Lamp, and in getting oyl in the heart to meet the Bride-groom the next day, and so meet him in the Word, and there to tremble at the voyce of God, and suck the breast while it is open; and when the word is done, to goe aside privately, and there to chew upon the word, there to lament with teares all the vain thoughts in duties, deadnesse in *hearing*, this is hard, because this is the power of godlinesse, and this men will not take up: so for private *prayer*, what an easie matter is it for a man to say over a few prayers out of some *devout book*, or to repeat some old prayer got by heart since a childe, or to have two or three short-winded wishes for Gods mercy in the morning and at night; this forme is easie: but now to prepare the heart by serious meditation of God and mans selfe before he prayes, then to come to God with a bleeding hunger-starved heart, not onely with a desire, but with a warrant, I must have such or such a mercy, and there to wrestle with God, although it bee an houre or two together for a blessing, this is too hard; men thinke none doe thus, and therefore they will not.

Few are saved, and that with difficulty.

Book prayer not the power of godlinesse

Fifthly, the way of *presumption*, whereby men having seene their sinnes, catch hold easily upon Gods mercy, and snatch comforts, before they are reached out unto them. There is no word of comfort in the book of God intended for such as *regard iniquity in their hearts*, though they doe not act it in their lives. Their ownly comfort is, that the sentence of damnation is not yet executed upon them,

5. The way of presumption.

Sixthly,

Few are saved. & that with difficulty.

Sixthly, the way of *sloth* whereby men lie ſtill, and ſay, God muſt do all; If the Lord would ſet up a Pulpit at the Ale-houſe door, it may be they would heare oftner. If God will alwayes thunder, they will alwayes pray; if ſtrike them now and then with ſickneſſe, God ſhall be paid with good words and promiſes enow, that they will be better if they live; but as long as peace laſts, they will runne to Hell as faſt as they can; and if God will not catch them, they care not, they will not return.

6. The way of ſloth.

Seventhly, the way of *careleſneſſe*, when men feeling many difficulties, paſſe through ſome of them, but not all, and what they cannot get *now*, they feed themſelves with a falſe hope they ſhall *hereafter*: they are content to be called Preciſians, and fooles, and crazy braines; but they want brokenneſſe of heart, and they will pray (it may be) for it, and paſſe by that difficulty; but to keep the wound alwayes open, this they will not do, to be alwayes ſighing for helpe, and never to give themſelves reſt till their hearts are humbled; that they will not; *theſe have a name to live, yet are dead.*

7. The way of careleſneſs

Eighthly, the way of *moderation* or honeſt diſcretion, *Rev.* 3. 16. which indeed is nothing but luke-warmneſſe of the ſoul, and that is, when a man contrives and cuts out ſuch a way to Heaven, as he may be hated of none, but pleaſe all, and ſo do any thing for a quiet life, and ſo ſleep in a whole ſkin. The Lord ſaith, *He that will live godly, muſt ſuffer perſecution*. No, not ſo, Lord. Surely (think they) if men were diſcreet and wiſe it would prevent a great deale of trouble and oppoſition in good courſes; this man will commend thoſe that are moſt zealous, if they were but wiſe; if hee meete with a black-mouth'd ſweartr, he will

8. The way of moderation.

not

not reprove him, leſt hee be diſpleaſed with him; if he meet with an honeſt man, hee'l yield to all he ſaith, that ſo he may commend him; and when he meets them both together, they ſhall be both alike welcome, (whatever hee thinks) to his houſe and table, becauſe hee would fain be at peace with all men.

Few are ſaved, and that with difficulty.

Ninthly, and laſtly, the way of *Self-love*, whereby a man fearing terribly he ſhall be damned, uſeth diligently all meanes whereby he ſhall be ſaved.

9. The way of ſelf-love.

Here is the ſtrongeſt difficulty of all, to row againſt the ſtream, and to hate a mans ſelfe, and then to follow Chriſt fully.

The end of the 5. Principle

I come now to the ſixth generall Head propoſed in order to be conſidered.

CHAP. VI.

That the grand cauſe of mans eternall ruine, or why ſo many are damned, and ſo few ſaved by Chriſt, is from themſelves.

The ſixth principle, Mans perdition is of himſelfe.

WHy will you dye? Ezek. 33. 11. The great cauſe why ſo many people die, and periſh everlaſtingly, is, becauſe they *will*; every man that periſheth, is his owne Butcher, or murtherer, *Mat. 23. 27. Hoſ. 13. 9.* This is the point we purpoſe to proſecute at the preſent.

Queſt.

The queſtion here will be, how men plot and perfect their own ruine.

Anſw. How men plot their owne ruine.

By theſe four principall means, which are the four great rocks that moſt men are ſplit upon, and great neceſſity lieth upon every man to know them; for when a Powder-plot is diſcovered, the danger is almoſt paſt. I ſay, there are theſe four cauſes of mans eternal overthrow, which I ſhall handle largely, and make uſe of every particular reaſon when it is opened and finiſhed.

Mans perdition is of himselfe.

1. By ignorance

2. By carnall security.

3. By carnall confidence,

4. By presumption

Ignorance the first generall reason of mans ruine.

First, by reason of that bloody black *ignorance* of men, whereby thousands remain wofully ignorant of their spirituall estate, not knowing how the case stands betweene God and their soules; but thinking themselves to be well enough already, they never seek to come out of their misery, till they perish in it.

Secondly, by reason of mens *Carnall security*: putting the evil day farre from them; whereby they feel not their fearfull thraldome, and so never groane to come out of the slavish bondage of sinne and Satan.

Thirdly, by reason of mans *Carnall confidence*, whereby they shift to save themselves by their own duties and performances, when they feel it.

Fourthly, by reason of mans bold *presumption*, whereby men scramble to save themselves by their owne seeming faith, when they see an insufficiency in duties, and an unworthinesse in themselves for God to save them.

I will begin with the first Reason, and discover the first frame, whereby men blow up themselves, which is this: They know not their misery, nor that fearfull accursed forlorne estate wherein they lye, but think and say, they shall doe all as well as others: and therefore when any friend perswadeth them to come out of it, and shewes them the danger of remaining in such a condition; What is their answer, *I pray you save your breath to coole your broth. Every Pat shall stand on his owne bottom; Let me alone, I hope I have a soule to save, as well as you, and shall be as carefull of it as you shall or can be: You shall not answer for my soule, I hope I shall doe as well as the proudest of you all.*

Hence likewise, if the Minister come home to them, they go home with hearts full of out-cryes a-

gainst

gainst the man, and their tongue dipt in gall against the Sermon. God be mercifull unto us, if all this be true! here's harsh doctrine, enough to make a man run out of his wits, and to drive me to despair.

Thus they know not their misery, and not knowing (they are lost and condemned creatures under the everlasting wrath of God) they never *seek, pray, strive,* or follow the meanes, whereby they may come out of it, and so perish in it, and never know it, till they awake with the flames of hell about their ears. They will acknowledg indeed, many of them, that all men are borne in a most miserable estate, but they never apply particularly that generall truth to themselves, saying, *I am the man,* I am *now* under Gods wrath, and may bee snatcht away by death *every houre,* and then I am undone and lost for ever.

Many perdition is of himself.

Many men are so secure, they are not sensible of their sins, till they feel the flames of hell about their ears

Now there are two sorts of people that are ignorant of this their misery.

First, the common sort of prophane, blockish, ignorant people.

Secondly, the finer sort of unsound hollow professors, that have a Peacocks pride, that think themselves faire, and in a very good estate, though they have but one feather on their crest to boast of.

1. Prophane. 2. Unsound.

I will begin with the first sort, and shew you the reasons why they are ignorant of their misery, that is, for these four reasons.

The first sort.

First, sometimes because they want the saving meanes of knowledg. There's no faithfull Minister, no compassionate *Lot* to tell them of fire and brimstone from heaven for their crying sins, there's no *Noah* to forewarn them of a flood; there's no Messenger to bring them tydings of those Armies of Gods devouring plagues and wrath that are approaching neer unto them, they have no Pilot, poor

Reas. 1. Many men want the saving means of knowledg

Mans perdition is of himselfe.

forsaken creatures, to shew them their rocks; they have either no Minister at all to teach them, either because the Parish is too poor, or the Church-living too great to maintaine a faithfull man, (the strongest Asses carrying the greatest burdens commonly.) O wofull Physitians! sometimes they be prophane, and cannot heal themselves; and sometimes they bee ignorant, and know not what to preach, unlesse they should follow the steps of M. *Latimers Fryer*; or at the best, they shoot off a few pot-guns against crosse sinnes; or if they doe shew men their misery, they licke them whole again with some comfortable ill-applyed sentences, (but I hope better things of you my brethren,) the mans Patron may happily storm else. Or else they say commonly, thou hast sinned, comfort thy selfe, but despair not, Christ hath suffered; and thus skin over the wound, and let it fester within for want of cutting it deeper: I say therefore, because they want a faithfull watch-man to cry *fire, fire*, in that sleepy estate of sinne and darkenesse, wherein they lie; therefore whole Townes, Parishes, generations of men are burnt up, and perish miserably, *Lam.* 2. 14.

Many perish for want of faithful Ministers

Reas. 2. Wicked men doe ver consider their misery.

Secondly, because they have no leasure to consider of their misery, when they have the meanes of revealing it unto them, as *Felix*. *Acts* 24. 25. Many a man hath many a bitter pill given him at a Sermon, but hee hath no leasure to chew upon it. One man is taken up with his suits in Law, and another almost eaten up with suretiship, and carking cares how to pay his debts, and provide for his owne; another hath a great charge and few friends, and hee saith the world is hard, and hence, like a Mole, roots in the earth, week-dayes, and Sabbath-dayes; The world thus calling them on

one

one side, and lusts on another, and the Devil on the other side, they have no leasure to consider of *Death, Devill, God,* nor *themselves, Hell,* nor *Heaven.* The Minister cryes and knocks without, but there is such a noise and lumber of tumultuous lusts, and vain thoughts in their hearts and heads, that all good thoughts are sad unwelcome guests, and are knockt down presently.

Mans perdition is of himselfe.

Many men so taken with the cares of the world they never think of death, God, nor themselvs

Thirdly, because if they have leasure, they are afraid to know it. Hence people cry out of Ministers, that they damn all, and will heare them no more, and they will not be such fools as to believe all that such say; the reason is, they are afraid to know the worst of themselves; they are afraid to be cut, and therefore cannot endure the Chyrurgian; they thinke, to be troubled in mind as others are, is the very high rode to despair; and therefore if they doe heare a tale, how one after a Sermon, grew distracted, or drown'd, or hang'd himself, it shall be an *item* and a warning to them, as long as they live, for troubling their hearts about such matters. Men of guilty consciences (hence) flye from the face of God, as prisoners from the Judge, as debtors from the Creditor. But if the Lord of Hosts can catch you, you must and shall feele with horror of heart that which you feare a little now.

Reas. 3. Wicked men are afraid to know their miseries.

Fourthly, Because if they be free from this foolish feare, they cannot see their misery, by reason that they looke upon their estates through false Glasses, and by vertue of many false Principles in their mindes, they cheat themselves.

Reas. 4. Wicked men cannot see their misery because they look on it in false Glasses.

Which false Principles are these principally; I will but name them.

First, they conceive, God that made them will

Mans perdition is of himselfe.

will not be so cruell as to damn them.

Secondly, because they feel no misery (but are very well,) therefore they feare none.

Thirdly, because God blesseth them in their outward estates, in their corn, children, calling, friends, &c. would God blesse them so, if he did not love them?

2.

3.

4. Fourthly, because they thinke sin to be no great evill; for all are sinners, for this cannot mischiefe them.

5. Fifthly, because they think Gods mercy is above all his works, though sin be vile, yet conceiving God to be all mercy, all hony, and no justice, they think they are well.

6. Sixthly, because they think Christ died for all sinners, and they confesse themselves to be great ones.

7. Seventhly, because they hope well, and so think to have well.

8. Eighthly, because they doe as most doe, who never crying out of their sins while they lived, and dying like lambs at last, they doubt not for their parts, but do as such doe, they shall dye happily, as others have done.

9. Ninthly, because their desires and hearts are good, as they think.

10. Tenthly, because they doe as well as God will give them grace, and so God is in the fault onely, if they perish.

These are the reasons and grounds upon which prophane people are deceived.

The second sort. Hollow professors deceive their own soules.

Now it followeth to shew the grounds on which the finer sort miscarry.

Secondly, hollow Professors cheat and cozen their own soules. It is in our Church, as it is in an old Wood, where there are many tall Trees, yet out them and search them deeply, they prove pithlesse, sapplesse,

sapleſſe, hollow, unſound creatures. Theſe men twiſt their owne ruine with a finer thred, and can juggle better then the common ſort, and caſt miſts before their owne eyes, and ſo cheat their owne ſoules. It's Miniſters firſt worke to turn men from darkneſſe into this light, *Acts* 26. 18. and the Spirit firſt works to convince men of ſin, *John* 16. 9. and therefore it's peoples main worke to know the worſt at firſt of themſelves.

Mans perdition is of himſelfe.

Now the cauſe of theſe mens miſtaking is threefold.

How men come to be deceived about their ſpirituall eſtates.

First, the ſpirituall madneſſe and drunkenneſſe of their *Underſtanding*.

Secondly, the falſe baſtard-peace begot and nouriſhed in the *Conſcience*.

Thirdly, the flye and ſecret diſtempers of the *Will*.

1. Underſtanding. 2. Conſcience. 3. Will. Seven diſtempers in the minde of man.

First, there are theſe ſeven drunken diſtempers in the underſtanding, or minde of man, whereby hee cometh to be moſt miſerably deceived.

1. Arrogancy.

First, the underſtandings *Arrogancy*. You ſhall never ſee a man meane and vile in his owne eyes, deceived, *Pſal.* 25. 9. but a proud man or woman is often cheated. Hence proud *Haman* thought ſurely hee was the man *whom the King would honour*, when in truth it was intended for poore *Mordecai*: For, pride having once over-ſpread the minde, it ever hath this property, it makes a penny ſtand for a pound, a ſpark is blown up to a flame, it makes a great matter of a little *ſeeming grace*; and therefore the proud *Phariſee*, when he came to reckon with himſelfe, hee takes his poore Counter, that is, *I am not as other men, nor as this Publican*, and ſets it downe for a 1000 l. that is, he eſteems of himſelfe as a very rich man for it: So many a man becauſe he hath ſome good thing in himſelfe, as, he is pitifull to the poore, hee is a true man though he

Arrogant men are like the proud Phariſee, *I am not as other men.*

poor

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poor man, hee was never given to Wine or Women: hee magnifieth himselfe for this title, and so deceives and over-reckons himselfe. There are your *Bristow*-stones like Diamonds, and many cheaters cozen Countrey folks with them, that desire to be fine, and know not what Diamonds are. So many men are desirous to be honest, and to be reputed so, not knowing what true grace meanes, therefore *Bristow*-stones are pearles in their eyes. A little seeming grace shines so bright in their eyes, that they are halfe bewitched by it, to thinke highly of themselves, although they bee but glittering seeming Jewels in a swines snout. A cab of Doves dung was sold in *Samariah's* time of famine at a great rate; a man living in such a place where all about him are either *ignorant*, or *prophane*, or *civill*, a little morall honesty (dung in respect of true grace) goes a great way, and is esteemed highly of, and hee is as honest a man as ever lived. A man that lookes through a red glasse, all things appears red; a man looking upon himselfe through some faire spectacles, through some one good thing that he hath in himselfe, appeares faire to him. It is said, *Luke* 20. *ult*, the *Pharisees devoured widowes houses*. Might not this racking of rents make them question their estates? No, Why? They for pretence made *long prayers*: so, many men are drunk now and then, but they are sorry; they cannot but sinne, but their desires are good; they talke idly, but they live honestly; they doe ill sometimes, but they mean well. Thus when some good things are seene in themselves, pride puffes them up with an over weening conceit of it, and so they cozen their own soules.

2. Obstinacy.

Secondly, the understandings *Obstinacy*: whereby the minde having beene long rooted in this opinion

pinion, that *I am in a good estate*, will not suffer this conceit to be pluckt out of it. Now your old rooted, yet rotten professors, having growne long in a good conceit of themselves, will not believe that they have been fooles all their life time, and therefore now must pull downe, and lay the foundation again: and hence you have many say of a faithfull Minister, that doth convince and condemne them of their estate to be most wofull; What? shal such an upstart teach me? Doth he think to make me dance after his pipe, and to think that all my good *prayers*, my *faith*, my *charity*, have been so long abominable & vile before God? No silver can bribe a man to cast away his old traditional opinions and conceits, whereby he cheats himself, till Christs blood doe it, 1 *Pet.* 1. 18. And hence the woman of *Samaria* objected this against Jesus Christ, that their old *Fathers worshipped in that mountaine*, and therefore it was as good a place as *Jerusalem*, the place of Gods true worship, *Iohn* 4. 20.

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Men grow crooked and aged with good opinions of themselves, and can seldome or never bee set straight againe.

When men grow aged with good opinion of themselves are hard to bee reduced.

Hence such kinde of people, though they would faine bee taken for honest religious Christians, yet will never suspect their estates to bee bad themselves, neither can they endure that any other should search or suspect them to be yet rotten at the heart: and are not those wares and commodities much to bee suspected, nay concluded to be stark naught, which the seller will needs put upon the Chapman without seeing or looking on them first?

It's a strong argument wee produce against the Papists religion to be suspected to be bad, be-

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cause they obtrude their opinions on their followers, to be believed without any hesitation or dispute about them, either before or after they have embraced them: certainly thy old *faith*, thy old *prayers*, thy old *honesty* or form of Piety are counterfeit wares, that cannot endure searching, because thou wilt not be driven from this conceit, *I am in a good estate, I have been so long of this good mind, and therefore will not begin to doubt now.* It's to be feared, that such kind of people, as I have much observed, are either notoriously ignorant, or have some time or other fain into some horrible secret grievous sins, as *whoredom, oppression*, or the like, the guilt of which lying yet secretly on them, makes them flie from the light of *Gods truth*, which would finde them out, quarrelling both against it and the Ministers that preach it. *Rom.* 2. 8. And therefore as it is with theeves when they have any stoln goods brought within doors, they will not be searched or suspected, but say, they are as honest men as themselves that come to search; for they fear if they be found out, that they shall be troubled before the Iudge, and may hardly escape with their lives: so many old professors, when the Minister comes to search them, they clap to the doores upon the *man* and *truth* too, and say, *They hope to bee saved as well as the best of them all*; the reason is, they are guilty, they are loath to be troubled and cast downe by seeing the worst of themselves, and think it's hard for them to go to heaven and be saved, if they have been in a wrong way all their life time. An honest heart will cry after the best means, *Lord search me, Iohn* 3. 20. and open all the doores to the entertainment of the straitest, strictest truths.

Obstinate men conceit themselvs in a good estate.

3. Obscurity.

Thirdly, the undestandings *Obscurity*, or *ignorance*

rance of the infinite exactneſſe, glorious purity, and abſolute perfection of the Law of God; whence it commeth to paſſe that this burning lamp, or bright Sun of Gods law, being ſet and obſcured in their minds, rotten glow-worms of their owne righteouſneſſe, doing ſome good according to the law of God, ſhines and glifters gloriouſly in their eyes, in the darke night-time of diſmall darkneſſe; by doing of which they think they *pleaſe God*, and their *eſtates are very good*, *I was alive*, ſaith *Paul*, *Rom. 7. 9. without the Law*; and he gives the reaſon of it, becauſe ſin did but ſleepe in him like a cut-throat in an houſe, where all is quiet. Before the law came, he ſaw not that deadly ſecret core of corruption, and that litter of rebellion that was lurked in his heart, and therefore thought highly of himſelfe for his *own righteouſneſſe*. The *Goſpel* is a *glaſs* to ſhew men *the face of God in Chriſt*, 2 *Cor.* 3. *ult.* The Law is that *glaſs* that ſheweth a man *his owne face*, and what he himſelf is. Now if this *glaſs* be taken away, and not ſet before a deformed heart, how can a man but think himſelf fair? And this is the reaſon why civill men, formaliſts, almoſt every one, thinke better of themſelves then indeed they are, becauſe they reckon without their hoſt, that is, they judge of the number, nature, and greatneſſe of their ſinnes, by their owne books, by their own reaſon, and they look not *Gods debt-booke*, *Gods exact Laws* over, and compare themſelves therewith; if they did, it would amaze the ſtouteſt heart, and pluck downe mens plumes, & make them ſay, *Is there any mercy ſo great as to paſſe by ſuch ſins, and to put up ſuch wrongs, and to forgive ſuch ſins and debts, one of which alone may undo mee, much more ſo many?*

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Gods law a fit glaſs for men to ſee their own miſery in.

4. Suauity of mans underſtanding a hindrance that men never ſee themſelvs

Fourthly, the underſtandings *Security* or *ſteepi-*

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nesse, whereby men never reflect upon their owne actions, nor compare them with the rule; although they have knowledge of the Law of God, yet it is with them, as it is with men that have a fair Glass before them but never beholding themselves in the Glass, they never see their spots. This is the woe of most *unregenerate men*; they want a reflecting power and light to judge of themselves by, *Jer.* 8. 6. You shall have them think on a Sermon, Here's for such a one, and such an one is touched here; when it may be the same Sermon principally speakes of them; but they never say, *This concerneth me, I was found out through the goodnesse of the Lord to day, and surely the man spake unto none but unto me, as if some body had told him what I have done.* And hence you shall find out many lame Christians, that will yield to all the truths delivered in a Sermon, and commend it too, but goe away and shake off all truths that serve to convince them. And hence many men when they examine themselves in generall, whether they have grace or no, whether they love *Christ* or no, they think yes, that they do with all their hearts; yet they neither have this grace or any other, whatever they think, because they want *a reflecting light to judge of generals by their own particular courses.* For tell these men, that he that loves another truly, will often think of him, speak of him, rejoyce in his company, will not wrong him willingly in the least thing: Now ask them if they *love Christ* thus; If they have any *reflecting light*, they will see, where they have one thought of *Christ*, they have a 1000, on other things. *Rejoyce*! nay, they are weary of his company, in word, in prayer. And that they do not only *wrong him*, but make a light matter of it when it is done; All are sinners, and no man can live without sin. Like a sleepy man (fire

Men are apt to shake off those truths that serve to convince them.

burning

burning in his bed-straw) hee cryes not out, when others haply lament his estate, that see afarre off, but cannot help him, *Isa.42.25.* A man that is to be hang'd the next day, may dream over-night hee shall be a King; Why? because he is asleep, he *reflects not on himselfe.* Thou mayst go to the Devil, and be damned, and yet never think and dream, *that all is well with thee.* Thou hast no *reflecting light to judge of thy selfe.* Pray therefore that the Lord would turn your eyes inward, and do not let the Devill and delusion shut you out of your owne house, from seeing what Court is kept there every day. Fifthly, the understandings *Impiety*, whereby it lessens and vilifies the glorious *grace of God* in another; whence it comes to passe, that this deluded soul seeing none much better then himself, concludes, If any be saved, I shall no doubt be one, *Isa.26.10,11.* Men will not behold the Majesty of *God* in the lives of his *people*; many a man being too light, yet desirous to goe and passe for currant, weighs himself with the *best people*, and thinks, what have they that I have not? what do they that I doe not? And if he see they goe beyond him, then hee turns his owne balance with his finger, and makes them too light, and so *hee himselfe* may passe for weight. And this vilifying of them and their grace, judging them to be of no other mettall then other men, appears in three particulars.

Mans perdition is of himselfe. Isa.42.25 Therfore he hath powred upon him the fury of his anger, &c

5. Impiety of the understanding lessening the grace of God.

Wicked men vilifie Gods people. 1. By raising false reports upon Gods people.

First, They raise up false reports of Gods people, and nourish a kennel of evil suspitions of them: if they know any sinn committed by them, they will conclude, *They be all such:* if they see no offensive sin in any of them, they are then reputed *a pack of Hypocrites*: if they are not so uncharitable (having no grounds) they propheſie they will *hereafter*, be as bad as others, though they carry a fair flourish now.

Secondly,

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Secondly, if they judge well of them, then they compare themselves to them, by taking a scantling onely by their out-side, and by what they see in them; and so, like children, seeing stars a great way off, thinke them no bigger and brighter then winking candles. They stand afar off from seeing the inside of a childe of God, they see not the *glory of God filling that Temple*, they see not the sweet influence they receive from heaven, and that fellowship they have with their God; and hence they judge but meanly of them, because the outside of a Christian is the worst part of him, and his glory shines chiefly within.

2. By comparing Gods people with themselvs

3. They thinke themselvs as upright though not so perfect as they.

Thirdly, if they see Gods people doe excell them, that they have better lives, better hearts, and better knowledge, yet they will not conclude that *they have no grace*, because it hath not that stamp that honest mens money hath: But this prank they play, they think such and such good men have a greater measure, and a higher degree of grace then themselves, yet they dare bee bold to think and say, *Their hearts are as upright, though they be not so perfect as others are:* and so vilifie the grace that shines in the best men, by making this gold to differ from their owne copper, not essentially, but gradually, and hence they deceive themselves miserably; not but that one (*star*, or) sincere Christian differs from another in glory: I speake of those men onely, that never went fixt in so high a Sphere as true honesty dwells, yet falsly father this bad conclusion, that they are upright for their measure, that they have not the like measure of grace received as others have.

6. Idolatry.

Sixthly, the understandings *Idolatry*; whereby the minde sets up, and lies down to a false image of grace; that is, the mind being ignorant of th heighe

height and excellency of true grace, takes a false scantling of it, and so imagines and fancies within it selfe, such a measure of common grace to bee true grace, which the soule easily having attained unto, conceives it is in the state of grace, and so deceives it selfe miserably, *Rom.* 10. 3. And the mind comes to set up her Image thus.

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Men fancy common grace to be true grace.

1. First, the minde is hanted and pursued with troublesome fears of hell, *Conscience* tells him he hath sinned, and the *Law* tells him he shall die, and *Death* appears and tells him, he must shortly meet with him; and if hee be taken away in his sinnes, then comes a black day of reckoning for all his privy pranks, a day of blood, horror, judgement and fire, where no creature can comfort him. Hence saith he, Lord, keep my soul from these miseries; he hopeth it shall not prove so evill with him, but fears it will.

2. Secondly, hereupon he desireth peace and ease, and some assurance of freedome from these evils. For it is an hell above ground ever to be on the rack of tormenting fears.

3. Thirdly, that he may have ease, he will not swagger his trouble away, nor drowne it in the bottom of the cup, nor throw it away with Dice, nor play it away at Cards, but desires some grace, (and commonly it's the least measure of it too:) Hereupon he desires to heare such Sermons, & read such books as may best satisfie him concerning the least measure of grace; for, sin troubling him, grace onely can comfort him soundly: And so, *Grace*, which is meat and drink to an holy heart, is but Physicke to this kind of men, to ease them of their fears & troubles.

4. Hereupon being ignorant of the height of *true grace*, hee fancieth to himselfe such a measure of common

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common *grace* to be true *grace*. As, if hee feeles himselfe ignorant of that which troubles him: so much knowledge will I then get, saith he, If some foul sinnes in his practice troubles him, these hee will cast away, and so reforms: If omission of good duties molests him, he will hear better, and buy some good Prayer-book, and pray oftner. And if hee be perswaded such a man is a very honest man, then hee will strive to doe as he doth; and now he is quieted.

5. VVhen hee hath attained unto this pitch of his own, now he thinks himself a young beginner, and a good one too; so that if he dyeth, he thinkes he shall do well; If he liveth, he thinks and hopes hee shall grow better; and when he is come to his own pitch, he here sets downe his staffe as fully satisfied. And now if hee be prest to get into the estate of grace, his answer is, *That is not to be done now, he thanks God, that care is past.* The truth is (beloved) 'tis too high for him; his own legs could never carry him thither, all his grace coming by his own working, not by God Almightie's power. Let a man have false weights, he is cheated grievously with light gold; why? because his weights are too light: so these men have too light weights to judge of the weight of true grace; therefore light, clipt, crackt peeces cheat them. Hence you shall have those men commend pithlesse saplesse men, for very honest men as ever brake bread; why? they are just answerable to their weights. Hence I have not much wondered at them, who maintain that a man may fall away from true grace: the reason lieth here: They set up to themselves such a common work of grace to be true grace; from which no wonder that a man may fall. Hence *Bellarmine* saith, That which is true grace, *veritate essentia* only,

Bellarmine

ly, may be loſt; not that grace which is true, *veritate firmæ ſoliditatis*: which latter being rightly underſtood, may be called *ſpeciall grace*, as the other *common grace*. Hence alſo you ſhall have many Profeſſors hearing an hundred Sermons, never moved to grow better. Hence likewiſe you ſhal ſee our common Preachers comfort every one almoſt, that they ſee troubled in mind, becauſe they think preſently, they have true grace: Now they begin to be ſorrowfull for their ſins. 'Tis juſt according to their own *light weights*.

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For the Lords ſake take heed of this deceit. True *grace* (I tell you) it's a rare pearle, a glorious Sunne clouded from the eyes of all but them that have it, *Rev.* 2.17. a ſtrange, admirable, almighty work of God upon the ſoule, which no created power can produce; as far different in the leaſt meaſure of it, from the higheſt degree of common grace, as a Devill is from an Angel; for 'tis Chriſt living, breathing, reigning, fighting, conquering in the ſoul. Down therefore with your *Idol-grace*, your *Idoll-honeſty*, true *grace* never aimes at a pitch, it aſpires only to perfection, *Phil.* 3. 12. 13. And therefore *Chriſoſtome* cals S. *Paul, inſatiabilis Dei cultor*, a greedy inſatiable worſhiper of the Lord Almighty

True grace is clouded from the eyes of all but them that have it.

Seventhly, the underſtandings *Error is another cauſe of mans ruine*. And that is ſeen principally in theſe five things, theſe five errors or falſe conceits

7. Error a cauſe of mans ruine.

Firſt, in judging ſome trouble of minde, ſome light ſorrow for ſinne to be true repentance; and ſo thinking they do repent, hope they ſhall be ſaved. For ſinne is like a ſweet poyſon, while a man is drinking it down by committing it, there is much pleaſure in it; but after the committing of it, there is a ſting in it, *Pro.* 23.31.32. *then* the time cometh when this poyſon works, making the heart ſwell

Sin is like ſweet poyſon, pleaſant in the drinking but bitter in the working.

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with griefe; sorry they are at the heart, they say, for it; and the eyes drop, and the man that committed sin with delight, now cries out with griefe in the bitternesse of his soul, *O that I, beast that I am, had never committed it! Lord, mercy, mercy!* *Prov.* 5. 3, 4, 11, 12. Nay it may be they will fast, and humble, and afflict their souls voluntarily for sin, and now they think they have repented, *Isa.* 58. 3. and hereupon when they hear, that all that sin shal die, they grant this is true indeed, except a man repent, & so they think *they have done already.* This is true; *At what time soever a sinner repents, the Lord will blot out his iniquities*: But this repentance is not when a man is troubled somewhat in mind for sin, but when he cometh to mourn for sin, as his greatest evil, as if he should see all his goods and estate on a light fire before him; And that not for some sins but all sins, little & great and that not for a time, for a fit and away, (a land-flood of sorrow) but alwayes like a spring never dry, but ever running all a mans life-time.

2. Secondly, in judging the striving conscience against sinne, to be the striving of the flesh against the spirit; and hence come these speeches from carnall black mouthes: *The spirit is willing, but the flesh is weake.* And hence men think, they being thus compounded of flesh and spirit, are regenerate, and in no worse estate then the children of God themselves. As sometime I once spake with a man, that did verily think that *Pilat* was an honest man, because he was so unwilling to crucifie Christ: which unwillingnesse did arise onely from the restraint of conscience against the fact.

So, many men judge honestly, yet simply upon such a ground of themselves, they say they strive against their sinnes, but *Lord bee mercifull*

unto

unto them, they say, *the flesh is fraile*. And hence *Arminius* gives a diverse interpretation of the 7. Chap. to the *Romans*, from ordinary Divines; concerning which *Paul* speaks in the person of an unregenerate man, because he observed divers graceless persons (as he saith himselfe) having fallen, and falling commonly into sins against conscience, to bring that chapter in their own defence and comfort, because they did that which they allowed not, *ver.* 15. and so it was not they, but *sin* that dwelled in them.

Mans perdition is of himselfe. *Arminius*

And so, many among us know they should be better, and strive that they may grow better, but through the power of sin cannot; conscience tells them they must not sin, their hearts and lusts say they must sin; and here forsooth is flesh & spirit: Oh no, here is conscience and lust onely by the ears together; which striving, *Herod*, *Balaam*, *Pilate*, or the vilest reprobate in the world may have.

The striving of conscienc and lust, every reprobate may have

Such a war argueth not any grace in the heart, but rather more strength of corruption, and more power of sin in the heart: as, it's no wonder if a horse run away when he is loose; but when his bit and his bridle is in his mouth, now to be wild, argueth he is altogether untam'd and unsubdued.

Take heed therefore of judging your estate to be good, because of some backwardnesse of your hearts to commit some sinnes, though little sinnes; for thy sins may be, and it is most certain, are more powerfull in *thee*, then in others that have not the like struglings, because *they* have not such checks as thou hast to restraine thee. Know therefore that the striving of the *spirit* against the *flesh*, is against sin, *because it is sin*; as a man hates a Toad, though he never be poysoned by it: but the striving of thy conscience against sinne, is onely against

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sin, because it is *a troubling, or a damning sin.* The striving of the spirit against the flesh, is from a deadly hatred of sin, *Rom.* 7. 15. But thy striving of conscience against sin, is only from a feare of the danger of sin. For *Balaam* had a minde to curse the Israelites, for his monies sake; but if he might have had an house full of silver and gold, (which is a goodly thing in a covetous eye) it is said, *He durst not curse them.*

3. Thirdly, in judging of the sincerity of the heart, by some good affection in the heart. Hence many a deluded soule reasons the case out thus with himself: Either I must be a prophane man, or an hypocrite, or an upright man: Not prophane, I thank God, for I am not given to whoring, drinking, oppression, swearing; Nor hypocrite, for I hate these shewes, I cannot endure to appear better without then I am within; Therefore *I am upright.* Why? Oh, because my heart is good; my affections and desires within, are better then my life without; and what ever others judge of me, I know mine own heart, and the heart is all that God desires. And thus they foole themselves, *Prov.* 28. 26. This is one of the greatest causes and grounds of mistake amongst men that think best of themselves: they are not able to put a difference between the good desires & strong affections that arise from the love of Jesus Christ.

He that trusteth in his own heart is a fool, &c.

Self-love will make a man seeke his owne good and safety; hence it will pull a man out of his bed betimes in the morning, and call him up to pray; it will take him and carry him into his chamber towards evening, and there privately make him seek, and pray, and tug hard for pardon, for Christ, for mercy: *Lord, evermore give us of this bread!* But the love of Christ makes a man desire Christ his

and his honour for *himselfe*, and all other things for *Christ*. It is true, the desires of Sonnes in Christ by faith, are accepted ever; but the desire of servants, men that work onely for their wages out of Christ, are not.

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Fourthly, in judging of Gods love to them, by aiming sometimes at the glory of God. Is this possible, that a man should aime at Gods glory, and yet perish? Yes, ordinarily too: A man may be liberal to the poore, maintaine the Ministery, be forward and stand for good things, whence he may not doubt but that God loves him: but here's the difference, though a wicked man may make Gods glory in some particular thinge his end, yet he never makes it in his general *course* his utmost and last end. A subtile Apprentice may doe all his masters work, but he may take the gain to himselfe, or divide it betwixt his master and himselfe, and so may be but a knave, as observant as he seemes to be: So a subtile heart (yet a villanous heart) may forsake all the world, as *Judas* did, may binde himselfe Apprentise to all the duties God requires outwardly at his hands, and so doe good workes; but what's his last end? It's that hee might gain respect or place, or that Christ may have some part of the glory, and hee another. *Simon Magus* would give any money sometimes that hee could pray so well, know so much, and do as others doe, and yet his last end is for himselfe: But *how can you believe, if you seeke not that glory that comes from God*, saith Christ? There's many seek the honour of Christ, but do you seek his honour *onely*? Is it your last end, where you rest & seek no more but *that*? If thou wouldest know whether thou makest Christs glory thy last end, observe this rule:

4.

2 King. 10. 18.

If thou art more grieved for the Eclipse of thine

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Gods honour should be sought as the chiefest good.

thine owne honour, and for thine own losses, then for the losse of Gods honour; it is an evident signe thou lovest it not, desirest it not as thy chiefest good, as the last end, for thy *summum bonum*, and therefore dost not seek Gods honour in the prime and chiefest place. Sinne troubled *Paul* more than all the plagues and miseries of the world.

Indeed, if thy name be dashed, with disgrace, and thy will be crossed, thy heart is grieved and disquieted: but the Lord may lose his honour daily by thine own sinnes, and those that be round about thee, but not a tear, not a sigh, not a groane to behold such a spectacle: As sure as the Lord lives, thou seekest not the Lords name or honour as thy greatest good.

5. Fifthly, in judging the power of sinne to be but *infirmity*: For if any thing trouble an unregenerate man, and makes him call his estate into question, it is sinne, either in the being or power of it. Now sin in the being ought not, must not make a man question his estate, because the best have that left in them, that will humble them, and make them live by faith; therefore the power of sin only can justly thus trouble a man. Now if a man do judge of this to be onely but *infirmity*, which the best are compassed about withall, he cannot but lie downe securely, and think himself well. And if this error be setled in one that lives in no one known sin, it is very difficult to remove: For let the Minister cast the sparks of hell in their faces, and denounce the terrour of God against them, they are never stirred: Why? because they think, *Here's for you that live in sinne*, but as for themselves, although they have sinnes, yet they strive against them, and so cannot leave them; for, *wee must have sinne as long as wee live here*, say they.

Now

Now mark it, there's no surer signe of a man under the bloody reigne and dominion of his lusts and sinnes, than this, that is, to give way to sinne (though never so little and common) not to bee greatly troubled for sinne (for they may be a little troubled) because they cannot overcome sinne. I deny not, but the *best* doe sinne daily; yet this is the disposition of *Paul*, and every childe of God, he mourneth not the lesse, but the more for sinne; though he cannot quite subdue them, cast them out, and overcome them. As a prisoner mournes the more, that he is bound with such fetters he cannot break; so doth every one truly sensible of his wofull captivity by sinne. This is the great difference betwixt *a raging sin* a man will part withall; and a sin of infirmity a man cannot part withall; a sin of infirmity is such a sin as a man would, but cannot part with it, and hence he mourns the more for it. A *raging sin* is such a sin, as a man haply by vertue of his lashing conscience, would sometimes part withall, but cannot, and hence mourns the lesse for it, and gives way unto it. Now for the Lords sake, take heed of this deceit; for I tell you, those sinnes you cannot part withall, if you groan not day and night under them (saying, O Lord help me, for I am weary of myself, and my life) will certainly undoe you. You say, you cannot but *speak idly*, and *think vainly*, and *doe ill*, as all doe sometimes; I tell you those sinnes shall be everlasting chains to hold you fast in the power of the Devil, untill the judgement of the *great day*.

Mans perdition is of himselfe.

And thus much of the understandings corruption, whereby men are commonly deluded; now followeth the second.

Secondly, in regard of the false bastard-peace begot in the conscience.

2.

Why

Mans perdition is of himselfe.

VVhy should the Campe tremble when Scouts are asleep, or give false report, when the enemies are neer them? Most men think they are in a safe estate, because they were never in a troubled estate, or if they have been troubled, because they have got some peace and comfort after it.

How false peace is bred in the soul.

Now this false peace is begot in the heart by these four means.

1. By *Satan*.
2. By *false Teachers*.
3. By *a false spirit*.
4. By *a false application of true Promises*.

I. By Satan.

1. By *Satan*, whole Kingdome shall fall if it be divided, and be alwayes in a combustion: hence hee laboureth for peace, *Luke* 11. 24. *When the strong man keepeth the palace, his goods are in peace*; that is, when Satan armed with abundance of shifts and carnall reasonings, possesseth mens souls, they are at peace.

Now look as Masters give their servans peace, even so the Devil.

1. By removing all things that may trouble them: And

2. By giving unto them all things that may quiet and comfort them, as meat, drink, rest, lodging, &c. so doth Satan deal with his slaves and servants.

First, by removing those sinnes which trouble the conscience: for a man may live in a sin, and yet never be troubled for that sin; for sinne against the light of conscience, only troubles the conscience: As children that are tumbling and playing in the dust, they are not troubled with all the dust, nay they take pleasure to wallow in it; but onely with that (whether it be small or great) that lights in their eyes. And hence that young man came boasting

to

to Christ, that hee had kept all the Commandements from his youth, *but went away sorrowfull*, because that dust, *that sinne* he lived in with delight before, fell into his eyes, and therefore was troubled. Now mark the plot of the Devil, when he can make a man live, and wallow, and delight in his sinnes, and so serve him; and yet will not suffer him to live in any sinne against conscience, whereby he should be troubled, and so seek to come out of his wofull estate, *hee is sure this man is his owne*, and now a poore deluded man himself goes up and downe, not doubting but he shall be saved; why? because their conscience (they thank God) is clear, and they know of no one sin they live in, they know nothing by themselves that may make them so much as suspect their estate is bad, *Mat.9. 13. I came not to call the righteous but sinners to repentance*, that is, such an one as in his owne opinion is fish-whole; every sin being a childe of Gods sickneſſe, he is never without some kind of sorrow: but some sinnes onely being a naturall mans sickneſſe, they being removed, he recovers out of his former sorrow, and growes well againe, and thinks himselfe sound: but the Lord Jesus never came to save such, therefore Satan keepes possession of them. For the Lords sake look in this subtilty; many think themselves in a good estate, because they know not the particular sin they live in: whereby Satan may have stronger possession of such as are bound with his invisible fetters and chaines, when these that have their pinching bolts on them, may sooner escape.

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Secondly, by giving the soule *Liberty* to recreate it selfe in any sinfull course, wherein the eye of conscience may not bee pricked and wounded. Servants, when they are put alwayes to worke,

2. By liberty in sinne.

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and never can goe abroad, are weary both of work and master: that master pleaseth them, that giveth them most liberty. To be pent up all the day long in doing Gods work, *watching*, *praying*, *fighting* against every sinne, this is a burthen, this is too strick; and because that they cannot endure it, they think the Lord looks not for it at their hands. Now Satan gives men liberty in their sinfull courses; and this liberty begets peace, and this peace makes them thinke well of themselves, 2 *Pet.* 2. 19. There's many rotten Professors in these dayes, that indeed will not open their mouths against the sincere hearted people of God, yet they walk loosely, and take too much liberty in their speeches, liberty in their thoughts, liberty in their desires and delights, liberty in their company, in their pastimes, and that sometimes under a pretence of Christian liberty; and never trouble themselves with these needlesse controversies, To what end, or in what manner doe I use these things? Whereas the righteous man feareth alway, considering there is a snare for him in every lawfull liberty: May not I sin in my *mirth*, in my *speaking*, in my *sleeping*? Oh! this liberty that the Devil gives, and the world takes, besots most men with a foolish opinion that all is well with them.

Unlawful secret lust to bee avoyded.

Thirdly, By giving the soule good diet, *meate* and *drinke* enough, what dish he likes best. Let a Master give liberty, yet his servant is not pleased, unlesse hee hath meat and drinke, and food: so there's no wicked man under heaven, but as hee takes too much liberty in the use of lawfull things, so he feedeth his heart with some unlawfull secret lust, though all the time he live in it, it may be, it is unknown to him, *Luke* 16. *Dives* had his dish, his *good things*, and so sang himselfe asleep, and bade

bade his ſoul *take his eaſe & reſt*: yea, obſervr this diet is poiſoned in it ſelfe, but ever commended to the ſoule as wholeſome, good, and lawfull. They ceriſten ſinne with a new name, as Popes are at their election; if hee be bad, they call him ſometimes *Pius*; if a coward, *Leo*, &c. So *covetouſneſs* is good husbandry; *Compani-keeping*, good neighbourhood; *lying*, to ſave their credit from cracking, but a handſome excuſe: and hence the ſoule goes peaceable on, and believes he is in a good eſtate. Mans perdition is of himſelfe.

Fourthly, by giving the ſoule reſt and ſleepe, that is, ceſſation ſometimes from the act of ſinne; hence they are hardly perſwaded that they live in ſinne, becauſe they ceaſe ſometimes from the act of ſin; as no man doth alwayes ſweare, nor is hee alwayes drunk, nor alwayes angry. They thinke onely their falls in theſe or the like ſinnes, are ſlips and falls which the beſt men may have ſometimes, and yet be a dear child of God. 4.

Oh! Satan will not alwayes ſet men at his work: for if men ſhould alwaies have their cups in their hands, and their queans in their arms; if a covetous man ſhould alwaies root in the earth, and never pray, never have good thoughts, never keepe any Sabbath, if a man ſhould alwaies ſpeak *idlely*, and never good word drop from him, a mans conſcience would never be quiet, but ſhaking him up for what hee doth; but by giving men reſpite from ſinning for a time, Satan getteth ſtronger poſſeſſion afterward; as *Mat.* 12.43. *When the uncleane ſpirit is gone out of a man, it returns worſe. Sampſon's* ſtrength alwaies remained, and ſo doth ſins ſtrength in a naturall man, but it never appears untill temptation come.

Fifthly, by giving the ſoule fair promiſes of hea- 5. Faire promiſes of heaven

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ven and eternal life, and fastning them upon the heart. Most men are confident, their *estate is good*; and though God kills them, yet will they trust in him, and cannot be beaten from this. Why? oh! Satan bewitcheth them: For as he told *Evah* by the Serpent, *he should not die*; so doth he insinuate his perswasions to the soul, though it live in sin, he shall not die, but doe well enough, as the preciselt. Satan gives thus *good words*, but *wofull wages*, the eternal flashes of hell.

II. False teachers flatter men in their sins, applying comforts to them that should be wounded

2. *By false Teachers*, who partly by their loose examples, partly by their flattering doctrines in publike, and their large charity in private, dawbing up every one, (especially that is a good friend unto them) for honest and religious people; and if they be but a little troubled, applying comfort presently, and so healing them that should be wounded, and not telling them roundly of their *Herodias*, as *John Baptist* did *Herod*. Hereupon they judge themselves honest, because the Minister will give them the beggerly pasport; and so they goe out of the world, and die like lambs, being wofully cheated, *Matth.* 24. 11. Look abroad in the world, and see what is the reason so many feed their hearts with confidence they shall be saved, yet their lives condemne them, and their hearts acquit them: The reason is; such and such a Minister will goe to the Ale-house, and he never prayes in his family, and he is none of these precise hot people, and yet as honest a man as ever lives, and a good Divine too. *Ahab* was miserably cheated by 400. false Prophets. While the Minister is of a loose life himselfe, he will wink at others and their faults, lest in reproving them he should condemne himselfe, and others should say unto him, *Physitian heale thy selfe*. Theeves of the same company will not steale from

from one another, leſt they trouble thereby themſelves. And hence they give others falſe Cards to ſail by, falſe Rules to live by: their unconſionable large charity is like a gulfe that ſwalloweth ſhips (ſoules I mean) toſſed with tempeſts, and not comforted, *Iſa.* 54. 7. 8. And hence all being fiſh that cometh to their net, all men think ſo of themſelves. Mans perdition is of himſelfe.

III. A *falſe ſpirit.* This is a third cauſe that begets a falſe peace. As there is a true *Spirit that witneſſeth to our ſpirits that we are the ſons of God. Rom.* 8. 16. So there is a falſe ſpirit, juſt like the true one, witneſſing that they are the ſonnes of God, 1 *Iohn* 4. 1. We are bid to *try the ſpirits:* Now if theſe ſpirits were not like Gods true Spirit, what need trial? As, what need one try whether dirt be gold, which are ſo unlike to each other? And this ſpirit I take to be ſet down, *Matth.* 24, 23. Now looke as the true Spirit witneſſeth, ſo the falſe ſpirit, being like it, witneſſeth alſo. III. There is a falſe ſpirit that ſpeakes peace, when there is warre.

Firſt, the Spirit of God humbles the ſoul: ſo before men have the witneſſe of the *falſe ſpirit*, they are mightily caſt down and bejected in ſpirit, and hereupon they pray for eaſe, and purpoſe to leade new lives, and caſt away the weapons, and ſubmit, *Pſal.* 66. 3. 1. Comparison between true and falſe ſpirits.

Secondly, The Spirit of God in the Goſpel reveales Ieſus Chriſt and his willingneſſe to ſave; ſo the *falſe ſpirit* diſcovereth Chriſts excellency, and willingneſſe to receive him, if he will but come in. It fareth with this ſoul, as with Surveiors of lands, that take an exact compaſſe of other mens grounds, of which they ſhal never enjoy a foot. So did *Balaam, Numb.* 24. 5. 6. this falſe ſpirit ſheweth them the glory of heaven and Gods people. 2. The ſpirit of God reveales Chriſt willing to ſave.

Thirdly, hereupon the ſoule cometh to bee affected, and to taſte the goodneſſe and ſweetneſſe of 3.

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of Jesus Christ, as those did, *Heb.* 6. and the soul breakes out into a passionate admiration: Oh! that ever there should be any hope for such a vile wretch as I am, and have been! And so joyes exceedingly, like a man half-way wrapt up into heaven.

Fourthly, hereupon the soule being comforted after it was wounded, now calleth God, *my God*; and Christ, *my sweet Saviour*; and now it doubts not but it shall bee saved; why? because I have received much comfort, after much *sorrow and doubting*, *Hos.* 8. 2. 3. and yet remains a deluded miserable creature still. But here mark the difference betweene the witnesse of each spirit. The *false spirit* makes a man believe he is in the state of grace, and shall be saved, because he hath *tasted* of Christ, and so hath been comforted, and that abundantly: but the *true spirit* perswades a man his estate is good and safe, because he hath not only tasted, but *bought* this Christ; as the wise Merchant in the Gospel, that rejoyced he had found *the Pearle*, but yet stayes not here, but sells away all, and *buyes* the Pearle. Like two Chapmen that come to buy Wine, the one tasts it, and goeth away in a drunken fit, and so concludes it is his: So a man doth, that hath the false spirit: but the true spirited man doth not onely taste, but buyes the Wine, although he doth not drinke it all down when he cometh to taste it; yet he having been incited by tasting to buy it, *now* hee cals it his owne: So a childe of God tasting a little of God, and a little of Christ, and a little of the promises at his first conversion, although he tastes not all the sweetnes that is in God, yet he forsakes all for God, for Christ, and so takes them lawfully as his own.

The false spirit perswades a man to be in a good estate, when he is not.

Again, The false spirit having given a man com-

fort

fort and peace, ſuffers a man to reſt in that eſtate; but the true ſpirit having made the ſoule taſte the love of the Lord, ſtirreth up the ſoule to doe and work mightily for the Lord. Now the ſoule crieth out; *What ſhall I doe for Chriſt, that hath done wonders for me?* If every haire on my head were a tongue to ſpeake of his goodneſſe, it were too little. *Neh.* 8. 10. *The joy of the Lord is our ſtrength. Pſal.* 51. 12. *Uphold me with thy free ſpirit*; or as the *Chaldean* Paraphraſe hath it, thy *Kingly ſpirit*; the Spirit of Adoption in Gods childe is no underling, ſuffering men to lie down, and cry. My deſires are good, but fleſh is frail; No, it is a Kingly ſpirit, that *reigns* where it *liveth*.

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The true ſpirit, when it hath taſted of God, deſires more of God.

IV. *Falſe application of true Promiſes*, is the laſt cauſe of falſe peace. And when a man hath Gods Spirit within, and Gods hand and promiſe (as he thinks) for his eſtate; now he thinks all is ſafe.

IV. The Iews thought themſelvs happy, becauſe they had *Abraham* to their father.

This did the *Jewes*; they ſaid, *Wee have Abraham to our Father*; and ſo reputed themſelves ſafe, God having made them promiſe, *I will be a God of thee, and of thy ſeed.* But here is a difference betweene a child of God's application of them, and a wicked mans; The firſt applieth them ſo to him, as that hee liveth upon them, and nothing but them; and to whom doth the dug belong, but to the child that lives upon it? The other lives upon his luſts, and creatures, and yet catcheth hold on the promiſe.

By theſe four means is begot a baſtard falſe peace.

Thus much of the ſecond cauſe of mans deceiving himſelf; Falſe peace in the conſcience.

Now followeth the third.

III. The third cauſe of mans being deceived.

III. The corruptions and diſtempers of the *Will*, which is the third cauſe why men deceive themſelves; which are many, I will only name three.

Firſt,

Mans perdition is of himselfe. I.

First, when the *Will* is resolved to goe on in a sinfull course, and then sets the understanding a work to defend it. VVhence it fareth with the soul, as with a man that cometh to search for stolen goods, who having received a bribe beforehand, searcheth every where but where it is, and so the man is never found out to be what he is: So a man having tasted the sweetnesse of a sinfull course (which pleasure bribes him) he is contented to search into every corner of his heart, and to try himselfe, as many doe, except *there* where his darling lust lies; *hee sits upon that*, and covers it willingly from his owne eyes, as *Rachel* did upon stolne gods, and so never findes out himself, *John* 3. 20. A man that hath a minde to sleep quietly, will cause the curtains to be drawn, and will let some light come in, but shuts out all that, or so much as may hinder him from sleeping: so a man having a mind to sleep in some particular sinfull course at his ease, will search himselfe, and let some light come into his mind,

When men have tasted the sweetnes of sinne, they are like bribed Lawiers, ready to plead for it.

And hence many prophane persons that know much, (their opinions are orthodox, their discourse savoury) yet doe they know little of themselves, and of those sinnes & lusts that haunt them, which they must part with; because this light troubleth them, it hinders them from sleeping in their secure estate, and therefore they draw the curtain here: Hence many men that live in those sinnes of the grosseſt Usury, finding the gain, and tasting the sweet of that sinne, will reade all books, goe to all those Ministers they suppose, that hold it lawful, and so pick up and gather reasons to defend the lawfulnesse of the sinne, and so because they would not have it to be a sinne, finde out reasons whereby they think it no sinne; but the bottom is this, their

will

will hath got the bribe, and now the understanding plays the Lawyer: and hence men live in the most crying sins, and are sure to perish, because they will not know they are in an error.

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Secondly, When the *Will* sets the understanding a work to extenuate and lessen sinne: for many when they see their sinnes, yet make it small by looking at the false end of their Optick-glasse; they think such small matters never make any breach between the Lord and their souls.

2. Wicked men will lessen & excuse their sins.

Hence they say, *The best man sinnes seven times a day*; and *who can say, My heart is clean?* What is the reason that a childe of God hath little peace, many times, after commission of small sins? Oh! it is because they see the horrible nature of the least sinne; small wrongs against so deare, so great a friend as the Lord is, it cuts their hearts: yet a carnal heart is never troubled for great sinnes, because they make a light matter of them.

Thirdly, wilfull ignorance of the horrible wrath of God. Hence men rush on in sinne, as the horse into the battell. Hence men never fear their estates, because they know not Gods wrath hanging over them. Coldest snakes, when they are frozen with cold, never sting nor hurt; one may carry a nest of them in his bosome: but bring them to the fire, then they hisse and sting: So sin, when it is brought neer Gods wrath, (that devouring fire) it makes men cry out of themselves, Then I am undone! oh I am a lost creature!

3. When men are wilfully ignorant, they never feare their estate.

But being not thus heated, sin never makes a man cry out of himself.

These are the causes why men are ignorant of their wofull, miserable estate; which *Ignorance* is the first Rock, or the first Powder-plot, that spoiles thousands.

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The second reason why men ruin themselvs is carnall security.

Yet there are three more dangerous, because more secret.

Now followeth the second reason of mens ruine. By reason of mans *carnall security*, whereby men cannot be affected with, nor so much as hearts to desire to come out of their misery, when they know it; For if a mans mind understand his misery, yet if the heart be hard or sleepy, and not affected, loaden, wounded, humbled, and made to groan under it, hee will never greatly care to come out of it, *Isa.* 29. 9. 10. Now this is the estate of many a soule; he doth know his misery, but by reason of the sleepy, secure, senslesse spirit of slumber, he never feels it, nor mourns under it, and so comes not out of it.

Reasons of security.

Reas. 1. Why men ruine themselvs Nah. 1. 5. So long as Gods wrath lies upon men, they give good words, but when it is removed, they harden their hearts as *Pharaoh*.

Now the reasons of this security are these:

Because God powres not out the full measure of his wrath upon men, because hee kindles not the pile of wrath that lies upon men, it's reserved and concealed, *not revealed from heaven*; and so long, let God frowne, Ministers threaten, and smaller judgements drop, yet they will never seeke shelter in Jesus Christ, but sleep in their sinnes, untill God raine downe floods of horror, blood, fire, untill Gods arrowes stick in mens hearts, they will never seeke out of themselves unto Jesus Christ, *Eccles.* 8. 11.

So long as Gods plagues were upon *Pharaoh*, he giveth fair words, and *Moses* must be sent to pray for him; but when Gods hand is taken away, now *Pharaohs* heart is hardened. So long as Gods sword is in his Scabbard, men have such stout hearts that they will never yield; God must wound, and cut deep, and stab, and thrust to the very heart, else men will never yield, never awaken, till Gods fists be about mens eares, and hee is dragging them to the

the ſtake; men will never awake and cry for pardon and deliverance of their wofull eſtate. Mans perdition is of himſelfe.

Secondly, becauſe if they doe in part feel, and ſo feare Gods wrath, they put away the evill day farre from them, they hope they ſhall doe better hereafter, and repent ſome other time, and therefore they ſay, Soul, eat, drink, follow thy ſports, cups, qeans, thou haſt a treaſure of nine which ſhall not bee ſpent in many yeares, *Eſay* 22, 12, 13. that looke as it is with the Wax, let it be of never ſo plyable a diſpoſition, and the fire never ſo hot, yet if it be not brought near the fire, and bee held in the fire, it never melts, but ſtill remaines hard: ſo it is here. Let a man or woman have never ſo gentle and pliable a nature, and let Gods wrath be never ſo hot and dreadfull in their judgements, yet if they make not the day of wrath preſent to them, if they ſee it not ready every moment to light upon their hearts, they are never melted, but they remaine hard-hearted, ſecure, ſleepy wretches, and never groane to come out of their wofull eſtate; and this is the reaſon why many men, that have guilty conſciences, though they have many ſecret wiſhes and purpoſes to be better, yet never cry out of themſelves, nor ever ſeek earneſtly for mercy, till they lye upon their death-bed; and then, O the promiſes that they ply God with! Try me Lord, and reſtore me once more to my health and life again, and thou ſhalt ſee how thankfull I will bee! Becauſe that now they apprehend wrath and miſery neer unto them, *Heb.* 3, 13. *Reaſ.* 2. Why men ruine themſelves

Thirdly, Becauſe they thinke they can beare Gods wrath, though they doe conceive it neer at hand, even at the very doors; men think not that Hell is ſo hot, nor the Devil ſo black, nor God ſo terrible *Reaſ.* 3. Why men ruine themſelvs

Mans perdition is of himselfe.

rible, as indeed he is. And hence we shall observe the Prophets present Gods wrath as a thing intolerable before the eyes of the people, that thereby they might quench all those cursed conceits of being able to beare Gods wrath, *Nahum.* 1. 9. And hence wee shall have many men desperately conclude, They will have their swing in sinne, and if they perish, they hope they shall be able to bear it, *it is but a damning* they think, and hence they go on securely. Oh poore wretches! the Devil feares and feares all the world, and at Gods wrath the devils quake, and yet secure men fear it not, they think hell is not so terrible a place.

Reas. 4. Why men ruine themselvs

Fourthly, because they know no better an estate. Hence though they feel their wofull and miserable condition, yet they desire not to come out of it. Although men find hard lodging in the world, hard times, hard friends, hard hearts, yet they make a shift with what they find in this miser..ble Inne, untill they come to Hell: for such a man pursued by outward miseries, or inward troubles, there stayes. Oh miserable man that makes shift till he come to hell! They may heare of the happy estate of Gods people, but not knowing of it experimentally, they stay where they are, *John* 4. 14.

Take a Princes childe, and bring it up in a base house and place, it never aspires after a Kingdom or Crown: so men, hatcht in this world, knowing no better an estate, never cast about them to get a better inheritance than that they scramble for here.

VVives mourn for the long absence of their beloved husbands, because they know them and their worth. God may absent himself from men, weeks, months, yeares, but men shed not one tear for it, because

because they never tasted the *sweetnesse* of his *presence.* It is strange to see men take more content in their cups and cards, pots and pipes, dogs and hawks, than in the fellowship of God and Christ, in Word, in Prayer, in Meditation, which ordinances are burdens and prisons unto them. What is the reason of it? Is there no more *sweetnesse* in the presence of Gods smiling in Christ, than in a filthy Whore? Yes, but they know not the worth, sweetnesse, satisfying goodnesse of a God.

Mans perdition is of himselfe.

Wicked men take more pleasure in lusts then in the fellowship of God & Christ.

Some sea-fish (they say) if once they come into fresh-water, will never return again, because they now taste a difference between those brakish and sweet waters; So is it here, if men did but once taste the happinesse of Gods people, they would not for a thousand worlds be one halfe hour in their wilde loose sea again.

Fifthly, Because they doe know a better estate, yet their present pleasures, their sloth doth so bewitch them, and Gods denials when they seek unto him, doe so farre discourage them, that they sleep still securely in that estate. A slothfull heart bewitched with present ease, and pleasures, and delights, considering many a tear, many a prayer must it make, many a night must it break its sleep, many a weary step must it take towards heaven and Christ, if ever it come there, growes discouraged and deaded, and hard-hearted in a sleepy estate, and had rather have *a bird in the hand, than two in the bush,* Prov. 1. 34. Ier. 48. 11. The *Israelites* wished *that they were at their onions and garlicke again in* Egypt. Was there no *Canaan*: Yes, but they wished thus, because *there were walls built up to heaven, and Giants sonnes of Anak in the land,* difficulties to overcome. O slothfull hearts! Secondly, because God sometimes put them to straits, and

Reas. 5. Why men ruine themselvs

Mans perdition is of himselfe.

and denied them what they sought for, they were of such a waspish, teasty, sullen spirit, that because the Lord had them not alwayes on his knees, they would run away: so, many a man meets with sorrow enough in his sinfull dropsie, drunken estate, he heares of heaven and a better estate, yet why goes hee to his lusts and flesh-pots again? Oh, because there are so many difficulties, and blocks, and hinderances in his way, and because they pray and find not ease, therefore they eat, drink, laugh, sport and sleep in their miserable estate still, *Matth.* 7. 14. therefore men walk in the *broad way*, because the other *way to life is strait and narrow*, it is a plague, a burden, a prison to bee so strict; men had rather sit almost an houre in the stocks, then be an hour at prayer; men had rather be damned at last, then sweat it out and run through the race to receive a Crown: and hence men remain secure.

Reas. 6. Why men ruine themselvs Rom. 10. ult.

Sixthly, Because of the strange, strong power of sinne, which bears that sway over mens souls, that they must serve it, as prisoners stoop to their Iaylor, as Souldiers that have taken their pay, *their pleasure of sinne*, must follow it as their Captain, though they go marching on to eternal ruine; nay, though dooms-day should be to morrow, yet they must and will serve their lusts. As the *Sodomites* when they were smitten with blindnesse, which tormented their eyes, as though they had been pricked with thorns (for so the *Hebrew* word signifies) even when destruction was near, they groped for the door. Men cannot but sin, though they perish for sin; hence they remain secure.

Reas. 7. Why men ruine themselvs.

Seventhly, Despair of Gods mercy; hence like *Cain*, men are Runagates from the face of God; men think they shall never finde mercy when all

is

is done; Hence they grow desperately sinfull; like those *Italian Senators*, that daspairing of their lives, when upon submission they had been promised their lives, yet being conscious of their villany, made a curious banquet, and at the end of it every man dranke up his Glasse of Poyson, and killed himselfe: so men feeling such horrible hard hearts, and being privy to such notorious sinnes, they cast away lives, and heaven, and souls for lust, and so perish wofully, because they lived desperately, and so securely.

Mans perdition is of himselfe.

Eighthly. Because men nourish a blinde, false, flattering hope of Gods mercy: Hence many knowing and suspecting that all is naught with them, yet having some hope they *may be in a good estate*, and *God may love them*; Hence they lye down securely, and rest in their flattering hope.

Reas. 8. Why men ruine themselves

Hence observe, those people that seldome come to a conclusion, to a point, that either they are in the state of grace, or out of it, that never come to be affected, but remain secure in their condition, they commonly grow to this desperate conclusion; *That they hope God will bee mercifull unto them, if not, they cannot help it*: like the man that had on his Target the picture of God and the Devil: under the first hee writ, *Si tu nonvis, if thou wilt not*; under the other hee writ, *Ipse rogitat, here's one will.*

Ninthly. Because men bring not their hearts under the Hammer of Gods Word to be broken, they never bring their consciences to be cut. Hence they goe on still securely with festered consciences. Men put themselves above the Word, & their hearts above the Hammer, they come not to have the Minister to humble them, but to judg of him, or to pick some pretty fine thing out of the Word, and so remain

Reas. 9. Why men ruine themselves

Mans perdition is of himselfe.

Reas. 10. Why men ruine themselvs

main secure sots all their days: for if ever thy heart be broken, and thy conscience be awaked, the word must doe it: but people are so Sermon-trodden, that their hearts like foot-paths, grow hard by the Word.

Tenthly, Because men consider not of Gods wrath daily, nor the horrible nature of sinne; men chew not these pils: hence they never come to be affected nor awakened.

Use.

Awake out of security, & try thy condition

Awaken therefore all you secure creatures; feel your misery, that so you may get out of it. Dost thou know thine estate is naught, and that thy condemnation will be fearfull, if ever thou dost perish; and is thine heart secretly secure; so damnably dead, so desperately hard, that thou hast no heart to come out of it? What? no sigh, no tears? canst thou carry all thy sinnes upon thy back, like *Sampson* the gates of the City, and make a light matter of them? Dost thou see Hell fire before thee, and yet wilt venture? art thou worse than a beast which we cannot beat nor drive into the fire, if there be any way to escape? O get thy heart to lament and mourn under thy miseries, who knowes then but the Lord may pitty thee? But oh hard heart! thou canst mourn for losses and crosses, burning of goods and houses, yet though God be lost, and his image burnt down, and all is gone, thou canst not mourn.

Men mourne for the losse of goods, but not for the losse of God.

If thine heart were truely affected, the pillow would be washed with thy tears, and the wife in thy bosome would be witnesse of thy heart breakings in midnight for those sinnes which have grieved the Spirit of God many a time, thou couldst not sleep quietly nor comfortably without assurance. If you were sick to death, Physitians should hear how you doe; and if you were humbled, we should have you in the bitternesse of your spirit cry out, *What*

shall

shall we do? But know it, thou must mourn here, or in Hell. If God *broke Davids bones* for his adultery, and the Angels backes for their pride; the Lord, if ever he saves thee, will break thine heart too.

Mans perdition is of himselfe.

Quest. But thou wilt say, How shal I doe to get mine heart affected with my misery?

Quest.

Answ. 1. Take a full view of thy misery.

Answ. 1 How to get a broken heart

2. Take speciall notice of the Lords readinesse and willingnesse to receive thee yet unto mercy; for, two things harden the heart. 1. *False hope*, whereby a man hopes he is not so bad as indeed he is. 2. *No hope*, whereby a man when he sees himself so notoriously bad, thinks there is no willingnes in the Lord to pardon or receive such a monster of men to mercy; and if neither the hammer can break thy stony heart, nor the Sunshine of mercy melt it; thou hast an heart worse than the Devil, and art a spectacle of the greatest misery,

Two things harden the heart.

That heart is hard that neither mercy nor judgement will break.

1. In regard of sin. 2. In regard of Gods wrath.

First, in regard of sin. Thou hast sinned, & that grievously against a great God, thou makest no great matter of this: no, but though it be no load to thee, it is a load on the Lords heart, *Isai.* 1. 24. and time will come he will make the whole sinfull world by Rivers of fire & blood, to know what an evil it is. For 1. in every sin thou dost strike God, & fling a dagger at the heart of God. 2. In every sin thou dost spite against God: for if there were but *one* onely thing wherin a man could do his friend a displeasure, was not here spite seen if hee did that thing? Now tell me, hath not the Lord been a *good friend* unto thee? Tell me wherein hath he grieved thee? and tell me, in what one thing canst thou please the Devil, & do God a displeasure, but by sin? Yet, O hard heart, thou makest nothing of it.

Mans perdition is of himself. 3.

But consider thirdly, in every sin thou dost dis-throne God, and settest thy self above God: for in every sin this question is put, *Whose will shall be done, Gods will or mans?* Now man by sin sets up his own will above the Lords, and so kicks God, (blessed for ever, adored of millions of Saints and Angels) as filth under his feet. What, will this break your hearts?

Men by sinning set up their own will above Gods.

Consider then of Gods wrath; the certainty of it, the unsupportablenes of it, how that dying in thy sins, and secure estate, *it shall fall*; for when men cry *Peace, peace*, then commeth *sudden destruction at unawares*: pray therefore to God to reveale this to thee, that thine heart may break under it. Secondly, consider the Lords mercy and readinesse to save thee, who hath prepared mercy, and intreats thee to take it, and waiteth every day for thee to that end.

Gods wrath the certainty of it, 1 Thes. 5. 3. 4. 2 Cor. 5. 19.

The third Reason of mans ruine, is, that *carnall confidence*, whereby men *seek to save themselves*, and to scramble out of their miserable estate by their *own duties & performances*, when they doe feele themselves miserable: the Soule doth as those, *Hos.* 5. 13. men when they be wounded and troubled, they never look after *Jesus Christ*, but go to their own waters to heal themselves; like hunted Harts when the Arrow is in them, *Rom.* 9. 21, 32.

The third generall reason of mans ruine.

For the opening of this point, I shal shew you these two things.

1. Wherein this resting in *Duties* appears.

2. Why doe men rest in *themselves*. First, this resting in *Duties* appears in these eleven degrees.

Wherein mens resting in Duties appears.

1. The Soul of a poor sinner, if ignorantly bred and brought up, rests confidently in superstitious vanities,

nities. Aske a *devout Papist* how he hopes to be saved; he will answer, By his good works. But enquire further, what are these good works? Why, for the most part, superstitious ones of their own inventions, (for the crow thinks her own bird fairest) as whipping themselves, pilgrimage, fasting, mumbling over their Pater-nosters, bowing down to Images and Crosses.

Mans perdition is of himself.

2. Now these being banished from the Church and Kingdom, then men stand upon their titular profession of the true Religion, although they be Devils incarnate in their lives. Look up and down the kingdom; you shall see some roaring, drinking, dicing, carding, whoring, in Taverns and blind Ale-houses; others belching out their oaths, their mouthes ever casting out like *raging seas*, filthy frothy speeches; others, like *Ismaels*, scoffing at the best men: yet these are confident they shall be saved. Why (say they) they are no Papists, hang them, they will die for their Religion, and rather burn then turn again, by the grace of God.

2. Men stand upon their titular profession of Religion. Zeph. 3.

Thus the Jewes boasted, they were *Abrahams seed*: so our carnall people boast: Am not I a good Protestant? am not I baptized? do I not live in the Church? and therefore resting here, hope to be saved. I remember a Judge, when one pleaded once with him for his life, that he might not be hanged, because he was a Gentleman; he told him that therefore he should have the Gallows made higher for him: so when thou pleadest, I am a Christian and a good Protestant, (yet thou wilt drink, and swear, and whore, neglect prayers, and break Gods Sabbath) and therefore thou hopest to be saved; I tell thee, thy condemnation shall be greater, and thy plagues in hell the heavier.

11. Mens condemnation will be greater for living debauchedly where the Gospel is preached.

3. If men have no peace here, then they flie to,

3. If no peace come from titular profession men flye to their good infides.

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and rest in the goodnesse of their insides: you will have many a man, whom if you follow to his chamber, you shall find very devout, and they pray heartily for the mercy of God, and forgivenesse of sins: but follow them out of their chambers, watch their discourses, you shall finde it frothy and vain: and now and then powdred with *faith*, and *troth*, and obscene speeches. VVatch them when they are croſt, you shall see them as angry as Waspes, and swell like Turkies, and so spit out their venome like Dragons. VVatch them in their journeys, and you shall see them shoot into an Ale-house, and there swill and swagger, and be familliar with the scum of the Country for prophanenesse, and halfe drunk too sometimes. VVatch them on the Lords day, take them out of the Church once, and set aside their best Cloathes, they are the same then as at another time; and because they must not work nor sport that day, they think they may with a good conscience sleep the longer on the morning. Ask now such men how they hope to be saved, seeing their lives are so bad; they say, though they make not such shews, they know what good prayers they make in private, their hearts, they say, are good. I tell ye brethren, he that trusteth to his own heart, and his good desires, and so resteth in them, is a fool.

I have heard of a man that would haunt the Taverns and Theatres, and Whore-houses at *London* all day; but he durst not go forth without private prayer in the morning, and then would say at his departure, *Now devill doe thy worst*; and so used his prayers (as many do) only as charms and spells against the poor weak cowardly Devill, that they think dares not hurt them, so long as they have good hearts within them, and good prayers in the chambers;

chambers; and hence they will goe near to raile against the Preacher as an harsh Master, if he do not comfort them with this, *That God accepts of their good desires.*

4. If their good hearts cannot quiet them, but conscience tels them they are unsound without, and rotten at *core* within, then men fall upon reformation; they will leave their whoring, drinking, cozening, gaming, company-keeping, swearing, and such like roaring sinnes; and now all the Country saith he is become a new man, and he himselfe thinks he shall be saved, 2 *Pet.* 2. 20. they escape the pollutions of the world, as swine that are escaped and washed from outward filth, yet the swinish nature remains still; like Marriners that are to go to some dangerous place, ignorantly, if they meet with storms, they go not backward, but cast out their goods that indanger their ship, and so goe forward still: so, many a man going towards hell, is forced to cast out his lusts and sinnes, but he goeth on in the same way still for all that. The wildest beasts (as Stags) if they be kept waking from sleeping long, will grow tame: so conscience giving a man no rest for some sinnes he liveth in, he groweth tame; he that was a wild Gentleman before, remains the same man still, onely he is made tame *now*, that is, civill and smooth in his whole course, and hence they rest in reformation, which reformation is, commonly, but from some troublesome sin, and it is because they think it's better following their rade of sin at another market; and hence some men will leave their *drinking*, and *whoring*, and turn *covetous*, because there is more gain at that market; sometimes it is, because sin hath left them, as an old man.

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4. If no comfort come from their good indides they reforme some grosse sins.

5. If they can have no rest here, they get into

Mans perdition is of himself.

5. If no comfort in reforming grosse sins, they flie to humiliation repentance, &c.

to another starting hole, they go to their *Humiliations, Repentings, Teares, Sorrowes, and Confessions*, They hear, a man cannot be saved by reforming his life, unlesse he come to afflict his soul too; he must sorrow and weep here, or else cry out in hell hereafter. Hereupon they betake themselves to their sorrows, teares, confession of sinnes; and now the wind is downe, and the tempest is over, and they make themselves safe, *Matth.* 11.1. *They would have repented*, that is, the *Heathen*, as *Beza* speaks, when any wrath was kindled from heaven, they would go to their *sack-cloth*, and *sorrowes*, and so thought to pacify Gods anger again, and here they rested: so it is with many a man; many people have sick fits and qualms of conscience, and then they do as Crows, that give themselves a vomit by swallowing downe some stone when they are sick, and then they are well againe; so when men are troubled for their sins, they will give themselves a vomit of *prayer*, a vomit of *confession* and *humiliation*, *Isa.* 58.5.

More driven to Christ by a hard heart, then by a sorrowful heart.

Hence many when they can get no good by this Physick, by their *sorrowes* and *teares*, cast off all again; for making these things their God, and their Christ, they forsake them when they cannot save them, *Mat.* 3.14. more are driven to Christ by the sence of the burden of an hard, dead, blinde, filthy heart, then by the sence of *sorrows*, because a man rests in the one, *viz.* in *sorrowes*, most commonly, but trembles and flyes out of himself when he feels the other: thus men rest in their repentance, and therefore *Austin* hath a pretty speech which sounds harsh, that *Repentance damneth more than sinne*; meaning that thousands did perish by resting in it: and hence we see among many people, if they have large affections, they thinke they are

in

in good favour; if they want them, they thinke then they are cast-awayes, when they cannot mourn nor be affected as once they were, because they rest in them.

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6. If they have no rest here, then they turn *morall men*, that is, strict in all the duties of the morall Law, which is a greater matter than reformation or humiliation, that is, they grow very just and square in their dealings with men, and exceeding strict in the duties of the first Table towards *God*; as *fasting, prayer, hearing, reading, observing the Sabbath*: and thus the *Pharisees* lived, and hence they are called, *The strict Sect of the Pharisees.*

6. If no comfort in humiliation, they returne morall men.

Take heed you mistake me not, I speake not against strictnesse, but against resting in it; *for except your righteousnesse exceeds theirs, you shall not enter into the kingdome of Heaven.* You shal find these men flye from base persons and places, like the pest-houses, commend the best books, cry down the sinnes of the time, and cry against Civill or moral men, (the eye sees not it self) and cry up zeal and forwardnesse. Talk with him about many morall duties that are to be done towards God or man, he will speak well about the excellency and necessity of it, because his trade and skill whereby he hopes to get his living and earn eternal life, lyeth there: But speak about Christ, and living by faith in him and from him, and bottoming the soul upon the promises, (pieces of Evangelical righteousnesse) he that is very skilfull in any point of controversie, is as ignorant almost as a beast, when he is examined here. Hence, if Ministers preach against the sins of the time, they commend it for a speeial Sermon, (as it haply deserves too) but let him speak of any spiritual inward soul-working

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king point, they go away and say, He was in their judgement confused and obscure, for their parts they understand them not. (Beloved) pictures are pretty things to look on, and that's all the goodnesse of them; so these men are (as Christ looked on and loved the naturall young man in the Gospel) and that's all their excellency.

You know in *Noahs* flood, all that were not in the Ark, though they did climb and get to the top of the tallest mountains, they were drowned; so labouring to climb never so high in morality, and the duties of both Tables, if thou goest not into Gods Ark, the Lord Jesus Christ, thou art sure to perish eternally.

7. If no comfort in formality; they turn zealous for good causes. Rom. 2. 10.

7. If they have no rest here in their *morality*, they grow hot within, and turne marvellous zealous for good causes and courses, and there they stay and warm themselves at their own fire: thus *Paul*, *Phil.* 3. 6. *was zealous*, and there rested. They will not live as many do, like Snails in their shels, but rather then they will be damned for want of doing, they are content to give away their estate, children, any thing almost to get pardon for the sinne of their soul, *Micah.* 6. 7.

8. If no comfort for zeal in good causes, they turn to mourning for their failings.

8. If they find no help from hence, but are forced to see and say, *When they have done all, they are unprofitable servants*, and they sinne in all that which they do; then they rest in that which is like to *Evangelical obedience*, they think to please God by mourning for their failings in their good duties, desiring to be better, and promising for the time to come to be so, and therein rest, *Deut.* 5. 2.

If no comfort in their mourning for their failings, they seek for power in themselves to be more holy.

9. If they find a want of all these, then they dig within themselves for power to leave sinne, power to be more holy and humble, and so thinke to work out themselves, in time, out of this estate,

state, and so they dig for pearls in their own dunghils, and will not be beholding to the *Lord Jesus*, to live on him in the want of all; they think to set up themselves out of their own stock, without *Jesus Christ*, and so as the Prophet *Hosea* speaks, 14. 3. 4. think to save themselves *by their riding on horses*, (that is) *by their own abilities.*

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10. If they feel no help here, then they goe unto Christ for grace and power to leav sin and do better, whereby they may save themselves; and so they live upon Christ, that they may live of themselves; they go *unto* Christ, they get not *into Christ*, *Psal.* 78. 34. 35. like hirelings that go for power to doe their work, that they may earn their wages. A child of God contents himself with, and lives upon the inheritance it self, the Lord in his free mercy hath given him. But now we shall see many poor Christians that run in the very road the Papists devoutly go to hell in.

10. If no comfort in themselves, they go to Christ like hirelings, for their own ends.

First, the Papist will confesse his misery, that he is (and all men are) by nature a child of wrath, and under the power of Sin and Satan.

Secondly, they hold Christ is the only Saviour.

The confession of Papists in three particulars.

Thirdly, that this Salvation is not by any righteousnesse in a Christ, but righteousnesse from a Christ, only by giving a man power to doe, and then dipping mens doings in his blood, he merits their life. Thus the wisest and devoutest of them professe; as I am able to manifest; just so do many Christians live. First, they feel themselves full of sinne, and are sometimes tired and weary of their lives, for their vile hearts, they find no power to help themselves. Secondly, hereupon hearing, that only Christ can save them, they goe unto Christ to remove these sins that tire them and load them, that he would inable them to do better then formerly.

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It is with many Christians as with Ivy, they get sap from Christ, but grows not one with Christ, because not grafted.

Why men do rest in their good duties.

It is natural to say, *Do this and live.*

Thirdly, If they get these sinnes subdued and removed, and if they find power to doe better, then they hope they shall be saved: Whereas thou maist be damned, and go to the Devil at the last, although thou dost escape all the pollutions of the world, and that not from thy self and strength, but from the knowledge of *Jesus Christ*, 2 *Pet.* 2. 20. I say, wo to you for ever if you dye in this estate; it is with our Christians in this case, as it is with the *Ivy*, which clasps and groweth about the tree, and draws sap from the tree, but it grows not *one* with the tree, because it is not ingrafted into the tree: so many a soul commeth to Christ, to suck juice from Christ to maintain his own berries, (his own stock of grace,) alas, he is but *Ivy*, he is no member or branch of this tree, and hence he never grows to be one with Christ.

2. Now the reasons why men rest in their duties, are these:

First, Because it's natural to a man out of Christ to do so. *Adam* and all his posterity was to be saved by his doing, *Doe this and live*, work and here is thy wages, win life and wear it: Hence all his posterity seeks to this day to be saved by *doing*; *Like father, like son.* Now to come out of all duties truly to a Christ, hath not so much as a coat in *innocent*, much lesse *corrupted* nature; hence men seek to themselves.

Now as it is with a bankrupt, when his *stock is spent*, and his *estate crackt*, before he will turne Prentice, or live upon another, he will turn Pedler of small Wares, and so follow his old trade with a lesse *stock*: so men naturally follow their old Trade of *Doing*, and hope to get their living that way: and hence men having no experience of trading with Christ by *faith*, live of themselves, *Sampson*, when

when all his ſtrength was loſt, would go to ſhake himſelf as at other times: ſo when mens ſtrength is loſt, and God and grace is loſt, yet men will goe and try how they can live by ſhifts and working for themſelves ſtill.

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Secondly, Becauſe men are ignorant of *Jeſus Chriſt* and his righteouſneſſe; hence men cannot go unto him, becauſe they ſee him not; hence they ſhift as well as they can for themſelves by their duties, *John* 4. 14. Men ſeek to ſave themſelves by their owne ſwimming, when they ſee no cable caſt out to help them.

2. Ignorance of Chriſts righteouſneſſe.

Thirdly; Becauſe this is the eaſieſt way to comfort the heart, and pacify conſcience, and to pleaſe God, as the ſoul thinks; becauſe by this meanes a man goes no further than himſelf.

Reaſ. 3. Good duties the naturall way of pleaſing God.

Now in forſaking all duties, a ſoul goeth to heaven quite out of himſelfe, and there he muſt wait many a year, and that for a little it may be. Now if a fainting man have *Aqua vitæ* at his beds-head, he will not knock up the ſhop-keeper for it. Men that have a Balſome of their own to heal them, will not go to the Phyſitian.

Fourthly, Becauſe by vertue of theſe duties a man may hide his ſin, and live quietly in his ſinne, yet be accounted an honeſt man, as the whore in *Prov.* 7. 15. 16. having performed her vowes, can intice without ſuſpition of men, or check of conſcience; ſo the *Scribes* and *Phariſees* were horribly covetous, but their long prayers covered their deformities, *Matth.* 23. 14. and hence men ſet their duties at a higher rate then they are worth, thinking they ſhall ſave them becauſe they are ſo uſefull to them. Good duties, like new apparel on a man purſued with hue and cry of conſcience, keep him from being known.

Reaſ. 4. By good duties ſin may be kept in,

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Take heed of resting in these duties; Good duties are mens *money*, without which they think themselves poor and miserable; but take heed that *you and your money perish not together*, Gal. 5. 3. The paths to hell are but two, The first is the path of *Sin*, which is a dirty way. Secondly, the path of *Duties*, which (rested in) is but a clearer way.

Use 1. Not to rest in good duties.

When the *Israelites* were in distresse, *Judg.* 10. 14. The Lord bids them go to the gods they served: so when thou shalt lie howling on thy death-bed, the Lord will say; Go unto the *good prayers & performances* you have made, and the *teares* you have shed. Oh they will be miserable comforters at that day.

Object.

Object. But I think thou wilt say, No true Christian man hopes to be saved by his good works and duties, but onely by the mercy of God, and merits of Christ.

Answ. Difference between trusting & resting in duties.

Answ. It is one thing to trust to be saved by *duties*, another thing to *rest in* duties. A man trusts unto them, when he is of this opinion, that onely good duties can save him. A man rests in duties when he is of this opinion, that only Christ can save him, but in his practice he goeth about to save himself. The wisest of the Papists are so at this day, and so are our common Protestants. And this is a great subtilty of the heart, that is, when a man thinks hee cannot be saved by his good works and duties, but only by Christ: he then hopeth, because he is of this opinion, that *when he hath done all, he is an unprofitable servant*: (which is only an act or work of the judgement informed aright) that therefore because he is of this opinion, he shall be saved.

But because it is hard for to know when a man rests in duties, and few men find themselves guilty of this sin, which ruines so many, I will shew two things:

1. The

1. The signes of a man resting in duties.
2. The insufficiency of all duties to save men; that so those that be found guilty of this sin, may not goe on in it.

First, For the signs whereby a man may certainly know, when he rests in his duties, which if he do, (as few professors especially but they do) he perisheth eternally.

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Signs of mens resting in duties.

First, those that yet never saw they *rested in them*, they that never found it an hard matter to *come out of their duties*. For it's most naturall for a man to stick in them, because nature set men upon *duties*; hence it's a hard matter to come out of resting in duties. For two things keep a man from Christ.

Sign. 1.

2. Things keeps us from Christ.

1. *Sin.* 2. *Selfe.* Now as a man is broken off from *sin*, by seeing and feeling it, and groaning under the power of it: so is a man broken from *himselfe*. For men had rather doe any thing then come unto Christ, there is such a deal of *selfe* in them; therefore if thou hast no experience, that at no time thou hast rested too much in thy duties, & then diddest groan to be delivered from these Intanglements, (I mean not from the *doing* of them, this is *Familisme* and prophaneneſſe, but from *resting* in the bare performance of them) thou doest rely upon thy *duties* to this day.

Sign. 2. Prizing of bare performance of duties.

These rest in duties, that prize the bare performance of *duties* wonderfully; for those duties that carry thee out of thy self unto Christ, make thee to prize Christ. Now tell me, dost thou glory in thy self? Now I am some-body. I was *ignorant*, *forgetfull*, *hard-hearted*, now I understand and remember better, and can sorrow for my sins: if thou dost rest here, thy *duties* never carried thee further then thy *selfe*. Dost thou think after that thou hast prayed with some life, now

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I have done very well, and now thou doſt verily think (meaning for thy *duties*) the Lord will ſave thee; though thou never come to *Chriſt*, and ſayeſt, as he in another caſe, *Now I hope the Lord will doe good to me, ſeeing I have got a Prieſt into my houſe*, Judges 17. 13. Doeſt thou inhance the price of *duties* thus, that thou doſt dote on them, then I do pronounce from God, thou doſt *reſt in them*: *Theſe things* (ſaith *Paul*) *I accounted gain* (that is, before his converſion to Chriſt; he prized them exceedingly) but *now I account them loſſe*: And this is the reaſon why a child of God commonly after all his prayers, tears, and confeſſions, doubts much of *Gods love towards him*: whereas another man that falleth ſhort of him, never queſtions his eſtate; the firſt ſees much rottenneſſe and vileneſſe in his beſt duties, and ſo judgeth meanly of himſelf; the *other* ignorant of the vileneſſe of them, prizeth them and eſteemeth highly of them, and ſetting his corn at ſo high a price, he may keep them to himſelf; the Lord never accepteth of them, nor buyeth them at ſo high a rate.

Phil. 3. 8. Good duties muſt be counted loſſe in compariſon of Chriſt.

Thirdly, thoſe that never came to be ſenſible of their *poverty* and *utter emptineſſe of all good*: for ſo long as a man hath a penny in his purſe, that is, feels any good in himſelf, he will never come a begging unto *Jeſus Chriſt*, and therefore reſts in *himſelfe*.

Now didſt thou never feel thy ſelf in this manner poor, *viz.* I am as ignorant as any beaſt, as vile as any Devil; O Lord, what a neſt and litter of ſin and rebellion lurks in my heart! I once thought at leaſt my heart and deſires were good, but now I feel no ſpirituall life. Oh dead heart! I am the pooreſt, vileſt, baſeſt, and blindeſt creature that ever lived. If thou doſt not thus feel thy ſelf poor, thou

Sighs. 5. As inſenſibiliey of our own emptineſs

thou never cameſt *out of thy duties*; for when the Lord bringeth any man to Chriſt, he brings him *empty*, that ſo he may make him beholding to *Chriſt* for every *farthing token*.

Fourthly, thoſe that gain no *Evangelical righteouſneſſe by duties*, reſt in *duties*; I ſay, *Evangelical righteouſneſſe*, that is, more prizing of acquaintance, with deſire after, loving and delighting in union with the Lord *Jeſus Chriſt*: for a moral man may grow in *Legal righteouſneſſe*, (as the ſtony and thorny ground *ſeed* ſprang up and encreaſed much, and came neer unto maturity) and yet *reſt in duties* all this while. For as 'tis with tradeſmen, they *reſt* in their buying and ſelling, though they make no gain of their trading: Now *Jeſus Chriſt* is a *Chriſtians gain*, Phil. 1. 21. and hence a child of God askes himſelf after a *Sermon*, after *Prayer*, after a *Sacrament*, *What have I gained Chriſt? have I got more knowledge of Chriſt, more admiring of the Lord Jeſus?* Now a carnal heart that *reſts in his duties*, asketh only what hee hath done, as the *Phariſees*, *I thank God I am not as other men, I faſt twice a week, I give almes*, and the like; and thinks verily he ſhall be ſaved, becauſe he *prayes*, and becauſe he *hears*, and becauſe he *reformes*, and becauſe he *ſorrows* for his ſins, that is, *not* becauſe of the gaining of Chriſt in a duty, but becauſe of his naked performance of the duty: and ſo they are like that man that I have heard of, that thought verily he ſhould be rich, becauſe he had got a wallet to beg: ſo men, becauſe they perform duties, think verily they ſhall be ſaved. No ſuch matter, let a man have a bucket made of gold, doth he think to get water becauſe he hath a bucket? No, no, he muſt let it down into the well, and draw up water with it: ſo muſt thou let down all thy duties into Chriſt,

Mans perdition is of himſelfe Hoſ. 13. 9. Ila. 66. 2. *Sign.* 4. A Legal, not an Evangelical righteouſneſſe.

We muſt let all our duties down into Chriſt, and draw from his fulneſſe.

Mans perdition is of himselfe.

Christ, and draw light and life from his fulnesse, else though thy duties be golden duties, thou shalt perish without *Christ*. When a man hath bread in his wallet, and got water in his bucket, he may boldly say, so long as these last, I shall not famish: so mayst thou say, when thou hast found and got Christ, in the performance of any duty; So long as Christs life lasteth, I shall live; as long as he hath any wisdom or power, so long shall I be directed and inabled in well-doing.

Sign. 5. When our duties make us sin more boldly.

Fifthly, If thy duties make thee sin more boldly, thou dost then *rest in duties*; for these *duties* which carry a man out of *himselfe* unto *Christ*, ever fetch power against sin; but duties that a man rests in, arm him, and fence him in his sin. *Isa.* 1. 14. A cart that hath no wheels to rest on, can hardly be drawn into the dirt, but one that hath wheels, cometh loaden through it; so a childe of God that hath no wheels, *no duties to rest upon*, cannot willingly be drawn into sin: but another man, though he be loaden with sinne (even sometimes against his conscience,) yet having *duties* to beare him up, goeth merrily on in a sinfull course, and makes no bones of sin: when we see a base man revile a great Prince, and strike him, we say, Surely, he durst not doe it, unlesse he had some body to bear him out in it, that he rests and trusts unto: so when we see men sin against the great God, we conceive, certainly, they durst not do it, if they had not some duties to bear them out in it, and to incourage them in their way, that they trust unto.

To sin & ask God forgivenesse is but mean satisfaction.

For, take a *prophane man*, what makes him *drink*, *sweare*, *cozen*, *game*, *whore*? Is there no God to punish? Is there no hell hot enough to torment? are there no plagues to confound him? yes, why sinneth he so then? Oh! he prayeth to God for forgivenes,

and

and sorroweth, and repents in secret (as he saith) and this bears him up in his lewd pranks.

Take a morall man, he knows he hath his failings and his sins, as the best have, and is overtaken sometimes as the best are; why doth he not remove these sins then? He confesseth them to God every morning when he riseth; why is he not more humbled under his sin then? the reason is, he constantly observeth *morning* and *evening prayer*, and then hee craves *forgivenesse* for his failings, by which course he hopes he makes his peace with *God*; and hence he sinneth without feare, and ariseth out of his falls into sinne, without sorrow. And thus they see and mainta in their sins by their *duties*, & therefore *rest in duties*.

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Sign. 6. When we see not vile hearts by our duties.

Sixthly, those that see little of their vile hearts by *duties*, rest in their duties; for if a man be brought nearer to Christ, and to the light, by *duties*, he will spy out more *moats*; for the more a man participates of *Christ*, *his health and life*, the more hee feeleth the *vilenesse* and *sicknesse* of sin. As *Paul* when he *rested in duties*, before his conversion, before that the Law had humbled him, *hee was alive*, that is, he thought himselfe *a sound man*, because his *duties* covered his sins, like fig-leaves. Therefore ask thine owne heart, if it be troubled sometimes for sin, and if after thy *praying* and *sorrowing* thou dost grow well, and thinkest thy selfe safe, and feelest not thy self more vilet. If it be thus, I tell thee, thy *duties* be but fig-leaves to cover thy nakednes, and the Lord will finde thee out and unmask thee one day, and wo to thee if thou dost perish here.

Rom. 7. Paul, when he rested in duties, thought he was alive when he was dead.

Secondly, therefore behold the *Insufficiency of all duties to save us*; which will appear in these three things, which I speak, that you may learne hereafter never to *rest in duties*.

The insufficiency of any duty to save a man, appears in three things.

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1. Our best duties are sinfull. Esay 6.6. Mans righteousnesse like rags.

2. The glory of imperfect actions is but as grasse.

Gal.3.10

3. Our good actions will not satisfie for sin past.

First, Consider *thy best duties* are tainted, poysoned, and mingled with some sin, and therefore are most odious in the eyes of an *holy God*, (nakedly & barely considered in *themselves*) for if the best actions of *Gods people* bee filthy, as they come from them, then to be sure, all wicked mens *actions* are much more filthy and polluted with sinne: but the first is true, *all our righteousnesse are as filthy rags*; for as the fountain is, so is the stream; but the fountain of all *good actions*, (that is, *the heart*) is mingled partly with sin, partly with grace, therefore every action participates of some sin, which sinnes are daggers at Gods heart, even when a man is praying and begging for his life; therefore there is no *hope* to be saved by *duties*.

Secondly, Suppose thou couldest perform them without sin, yet thou couldest not hold out in doing so, *Isa.* 40. 6. *All flesh and the glory thereof is but grasse.* So thy best actions would soon wither, if they were not perfect: and if thou canst not *persevere* in performing all *duties perfectly*, thou art for ever undone, though thou shouldst do so for a time, live like an Angel, shine like a Sun, and at thy last gasp have but an idle thought, commit the least sin, that one rock will sink thee down even in the Haven, though never so richly laden; one sin like a pen-knife at the heart, will stab thee; one sin like a little fire-stick in the thatch, will burn thee, one act of *treason* will hang thee, though thou hast lived never so devoutly before, *Ezek.* 18. 24. For it's a crooked life, when all the parts of the line of thy life be not straight before Almighty God.

Thirdly, Suppose thou shouldst *persevere*, yet it's clear, thou hast sinned grievously already, & dost thou think thine *obedience* for the time to come can satisfie the *Lord* for all those rents behinde, for all those

those sins past? as can a man that payes his rent honestly every year, satisfy hereby for the old rent not paid in 20. years? all thy *obedience* is a new debt, which cannot satisfy for debts past. Indeed *men* may forgive wrong and debts, because they be but finite; but the least sin is an infinite evil, and therefore God *must be satisfied* for it. Men may remit debts, and yet remain men; but the Lord having said, *The soul that sinneth shall dye*, and his truth being himself, he cannot remain *God*, if he forgive it without *satisfaction*. Therefore *duties* are but *rotten crutches* for a soul to rest upon.

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God cannot remaine God, and forgive sin without satisfaction.

But to what end should we use any *duties*; cannot a man be saved by his good *prayers*, nor *sorrows*, nor *repentings*? what should wee pray any more then? let us cast off all *duties*, if all are to no purpose to save us, as good play for nothing, as work for nothing.

Object. To what end are our duties

Though thy good duties cannot save thee, yet thy bad works will damn thee. Thou art therefore *not* to cast off the duties, but thy *resting in* these duties: thou art not to cast them *away*, but to cast them *downe* at the feet of Jesus Christ, as they did their crowns, *Rev.* 4. 10. 11. saying, If there be any good or graces in these *duties*, it's thine, Lord; for it is the Princes favour that exalts a man, not his own gifts; they came from *his good pleasure*.

Answ.

Good duties not to bee cast off, but our resting upon them

But thou wilt say, to what end should I perform duties, if I cannot be saved by them?

Object.

For these three ends.

Answ.

Use. 1. We are to performe good duties for 3. ends.

1. To carry thee to the Lord *Jesus* the only Saviour, *Heb.* 7. 25. he only *is able to save* (*not duties*) all that *come unto God*, (that is, in the use of means) *by him*. Hear a Sermon, to carry thee to Jesus Christ: Fast and pray, and get a full tide of *affections* in them to carry thee to the *Lord Jesus*

1. To bring us to Christ.

Mans perdition is of himself.

Christ, that is, to get a more *love* to him, more acquaintance with him, more union with him: so sorrow for thy sins, that thou mayst be more fitted for Christ. that thou mayst prize Christ the more; use thy duties as *Noahs Dove* did her wings, to carry thee to the *Ark of the Lord Jesus Christ*, where only there is rest. If she never had used her wings, she had fallen into the waters: so if thou shalt use *no duties*, but cast them all off, thou art sure to perish. Or as it is with a poor man that is to go over a great water for a treasure on the other side, though he cannot fetch the boat, he calls for it; and though there be no treasure in the boat, yet he useth the boat to carry him over to the treasure: so Christ is in heaven, and thou on earth, hee doth not come to thee, and thou canst not go to him; now call for a boat; though there is no grace, no good, no salvation in a *pithlesse duty*, yet use it to carry thee over to the treasure the *Lord Jesus*. When thou commest to *hear*, say, Have over Lord by this Sermon; when thou comest to *pray*, say, Have over Lord by this prayer to a *Saviour*. But this is the misery of people, like foolish lovers, when they are to wooe for the Lady, they fall in love with her Handmaid that is only to lead them to her: so men fall in love with, and dote upon their own duties, and rest contented with the naked performance of them, which are only hand-maids to lead the soul unto the Lord Jesus Christ.

Good duties are the means by which we come to Iesus Christ.

Use. 2. Good duties are evidences of Gods love to us in Christ.

Secondly, Use duties as evidences of *Gods everlasting love to you when you be in Christ*; for the graces and duties of *Gods people*, although they bee not causes, yet they be tokens and pledges of salvation to one in Christ: they do not save a man, but accompany and follow such a man as shall be saved, *Heb. 6. 9.* Let a man boast of his *joyes*, *feelings*,

ings, gifts, spirit, grace, if he walks in the commission of any one sinne, or the omission of any one known duty, or in the slovenly ill-favoured performance of duties, this man, I say, can have no assurance without flattering himself, 2 *Pet.* 1. 8. 9. 10. *Duties* therefore being *evidences and pledges of salvation*, use them to that end, and make much of them therefore; as a man that hath fair evidence for his *Lordship*, because he did not purchase his *Lordship*, will he therefore cast it away? No, no, because it is an *evidence* to assure him, that it is his owne; and so to defend him against all such as seek to take it from him, hee will carefully preserve the same: so because *duties do not save thee*, wilt thou cast away *good duties*? No, for they are *evidences* (if thou art in Christ) that the *Lord* and *Mercy* is thine own. Women will not cast away their *love-tokens*, although they are such things as did not purchase or merit the love of their husbands, but because they are tokens of his love, therefore they will keep them safe.

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That God *the Father of our Lord Jesus Christ* may be honoured by the performance of these *duties*, therefore use them: Christ shed his blood that he might purchase unto himself *a people zealous of good works*, Tit. 2. 14. not to save our souls by them, but to *honour him*. O let not the blood of Christ be shed in vain! *Grace* and *good duties* are a Christians crown; it is sin only makes a man base: Now shall a King cast away his Crown, because hee bought not his Kingdom by it? No, because it is his *ornament* and *glory* to wear it when he is made a King; so, I say unto thee, it is better that Christ should be honoured, than thy soul saved; and therefore perform duties, because they honour the Lord Jesus Christ. Thus *use thy duties*, but *rest not in*

Use 3. Good duties honour God being used.

Mans opinion of himselfe.

duties; nay, go out of *duties*, and match thy soule to the Lord Jesus: take him for better and for worse, so live in him and upon him all thy days.

The fourth generall reason of mans ruine.

Fourthly, By reason of mans *head-strong presumption*, or false faith, whereby men seek to save themselves by *catching hold on Christ*, when they see an *insufficiency in all duties* to help them, and themselves unworthy of mercy: for this is the last and most dangerous rock that these times are split upon. Men make a bridge of their owne to carry them to *Christ*. I mean, they look not after faith wrought by an omnipotent power, which *the eternall Spirit* of the *Lord Jesus* must *work* in them; but they content themseves with a faith of their *own forging* and *framing*, and hence they think verily, and believe, that Christ is their *sweet Saviour*, and so doubt not but they are safe, when there is no such matter, but even as dogs they snatch away childrens bread, and shall be shut out of doores (out of heaven hereafter for ever) for their labour.

Eph. 1. 19

Men believe no salvation but by Christ, and so thinke they hold Christ in the hand of faith.

All men are of this opinion, *That there is no salvation but by the merits of Jesus Christ*; & because they hold fast this opinion, therefore they think they hold fast *Jesus Christ* in the hand of faith, and so perish by catching at their own catch, and hanging on their own fancy and shadow. Some others catch hold of Christ before they come to feel the want of faith and ability to believe, and catching hold on him (like dust on a mans coat, whom God will shake off, or like burs and bryers cleaving to ones garment, which the Lord will trample under foot) now they say, they thank God, they have got comfort by this meanes, and though God killeth them, yet will they trust in him, *Mich.* 3. 11.

It is in this respect a harder matter to convert a man in *England* than in *India*, for there they have

have on ſuch ſhifts and ſorts againſt our ſermons, to ſay they beleeve in Chriſt already, as moſt amongſt us do: we cannot rap off mens fingers from catching hold on Chriſt before they are fit for him; like a company of theeves in the ſtreet, you ſhall ſee an hundred hands ſcrambling for a jewel that is fallen there, that have leaſt, nay nothing to do with it. every man ſaith almoſt, *I hope Chriſt is mine, I put my whole truſt and confidence in him*, and will not be beaten from this.

Mans perdition is of himſelfe. Eaſier converting a man in India, then in England.

What, muſt a man deſpair? muſt not a man truſt unto Chriſt? Thus men will hope and truſt, though they have no ground, no graces to prove they may lay hold and claime unto Chriſt. This *hope* ſcared out of his wits, damns thouſands: for I am perſwaded, if men did ſee themſelves *Chriſtleſſe creatures*, as well as *ſinfull creatures*, they would cry out, *Lord, What ſhall I do to be ſaved?*

A precious faith got at a high rate.

This faith is *a precious faith*, 2 Pet. 1. 2. *Pretious things* coſt much, and we ſet them at a high rate; if thy faith be ſo, it hath coſt thee many a praier, many a ſob, many a ſalt tear. But ask moſt men how they came by their faith in Chriſt, they ſay, very eaſily: when the Lion ſleeps, a man may lie & ſleep by it; but when it awakens, wo to that man that doth ſo: ſo while God is ſilent and patient, thou mayſt befool thy ſelfe with thinking thou doſt truſt unto God; but wo to thee when the Lord appears in his wrath, as one day he will; for by vertue of this falſe faith, men *ſinning*, take *Chriſt* for a *diſhclout* to wipe them clean again, and that is all the uſe they have of this Faith. They ſin indeed, but they truſt unto Chriſt for mercy, and ſo lye ſtill in their ſinnes: God will revenge with blood, and fire, and plagues, this horrible contempt from heaven.

While God is ſilent, we may think we truſt in him; but when he appears in his word, it will prove otherwiſe.

Hence many of you truſt to Chriſt, as the *Apricock*

wicock tree that leans against the wall, but it's fast rooted in the earth: so you lean upon *Christ* for salvation, but you are *rooted* in the world, *rooted* in your pride, *rooted* in your filthiness still. Woe to you if you perish in this estate, God will hew you down as fuell for his wrath, what ever mad hope you have to be saved by *Christ*. This therefore I proclaim from the God *of heaven* to you.

Two things observable.

1. You that never felt your selves as unable to believe, as a dead man to raise himselfe, you have as yet no faith at all. 2. You that would get faith, first must feele your inability to believe: and fetch not this ship out of thine own garden; it must come down from heaven to thy soul, if ever thou partakest thereof.

Other things I should have spoken of this large subject, but I am forced here to end abruptly; the Lord lay not this sin to their charge who have *stopt my mouth, labouring to with-hold the truth in unrighteousnesse*. And blessed be the good God, who hath stood by his unworthy servant thus long, inabling him to lead you so farre, as to shew you the rocks and dangers of your passage to another world.

FINIS.

Printed for *J. Sweeting*, and are to be sold at his shop in Popes-head Alley. 1650.